NEVV SHREDS OF THE OLD SNARE.

CONTAINING

The Apparitions of two new female Ghosts.

The Copies of diuers Letters of late intercourse concerning Romish affaires.

Speciall Indulgences purchased at Rome, granted to diuers English gentle-beleeuing Catholiques for their ready money.

A Catalogue of English Nunnes of the late transportations within these two or three yeares.

By IOHN GEE, Master of Arts, late of Exon-Colledge in *Oxford*.

LONDON,
Printed for *Robert Mylbourne*.
1624.

NEVV

SHREDDS OF THE OLD SNARE broken by the foote of *F. G.*

The Induction.



Some haue beene said in the olde time vpon receiving of a wound to haue beene healed by the rust of the weapon that gaue the wound; and verily for my part, after the spraine and dislocation which I haue suffered by intanglement in Popish Snares, *nothing hath bin more availeable to me for my perfect cure than the view and search of those rotten ragged shredds of those cords of vanitie and illusion, which a while did hold mee captiue in the time of my weakenesse*

The beſt meanes therefore for the confirming of my ſelfe and arming others, is and will be the further inquiring into the particular courſes of the great ſeducing Maſters, *eſpecially the* Ieſuites; *the viewing and handling whereof vpon bare Narration without inference or application, is ſufficient to ſhew the weakeneſs of thoſe twine-thred bonds and Cob-web netts which they caſt over the ſilly fry of their floating Diſciples.*

Since the inditing and publiſhing of my former Booke, called, The Foote out of the Snare, *I haue attained better information and knowledge of diverſe particulars, which I thought fit to commend to publique view, for the better vnmasking of our* Loiolan Mirabilaries, *who as yet impudently perſiſt to play their prancks amongſt vs. Some ſnips of which their legerdemaine trickes, ſhufflingly twiſted and deeply died in graine, here I diſplay in a new Webbe for the ecking out the* Curtaines *of the* tyring houſe *of their former ſtage in array and manner as followeth.*

These are *eiuſdem fili* of the ſame thred with the former woofe of the old *Snare.*

All that can ſing or ſay,
Come and heare a Ieſuits play.

IN the Concluſion or appendant to my former Booke, I made bold to acquaint my Reader with *Mary Wiltſhire*, ſomtime enſnared and cooped by a packe of *Ieſuites* or *Prieſts*, with the engine of perſonated Apparitions; as alſo I gaue a touch in generall of Mris *Bouchers* daughter, which here according to my notice followeth in particular.

About ſome three yeares ſince *Mary Boucher* alias *Butcher*, daughter of *Anne Boucher* of the Cittie of *London* widdow (and Gentlewoman of good ſort) was entertained in the ſeruice of the Lady *A.* a *Papiſt*. But before ſhe went to ſerue the ſaid Lady, Mris *Boucher* her mother told the Lady *A.* that by no meanes ſhee would permit her daughter to liue with her, if ſhee thought ſhee would be diuerted from her Religion, ſhee being then a good *Proteſtant*. The Lady promiſed that neither her ſelfe nor any other ſhould haue to do

with her in that particular. Yet there repairing often to this Ladies house Mr *Fisher*, Mr *Wainman*, and Mr *Ireland*, Iesuites, they were still busie and labouring with this *Mary Boucher* to become a *Romish Catholicke*, telling her that shee must be damn'd if shee did not imbrace their Religion, and as for the *Protestant* Religion they told her that it was the deuils doctrine, brought in by *Martin Luther*, who had conference with the devill and learnd of him every point of that beliefe which the *Protestants* now retaine. For proofe hereof they shewed her a Printed Booke wherein *Luthers* conference with the devill was at large expressed. Vpon reading whereof the yong woman did seeme to stagger, and was much perplexed. And after a while these *Iesuites* came to her Mistris house againe and then began to tamper and deale with her as before, and Mr *Fisher* told her that he knew better then her selfe what would become of her. Wee are Gods *Prophets* (quoth he) wee can doe Miracles, and wee are inspired with divine Illuminations. It is revealed vnto me that you must goe beyond the Seas, and become a Nunne, which is to liue an Angelicall life, yea it is the most excellent of all other kindes of liuing; For it obtaineth the same grace which is had in Baptisme, and the entring into that order doth take away all sinne, both the fault and punishment, and restoreth to the first state of Innocency as Baptisme doth. For proofe whereof he alledged vnto her diverse sentences pretended to be taken out of the Fathers. This young

A loud lewd *Hyperbole.*

wo-

woman much amazed at him, told him, that her Mother would never yeeld ſhee ſhould become a *Papiſt*, much leſſe to be a Nunne and to leaue her Countrey. Mr *Fiſher* and Mr *Wainman* both replyed, You muſt not reſpect your mother in theſe matters. Shee is an Hereticke, and you ſhall be Gods childe, and we would adviſe you never to ſee her any more. Theſe things troubling and diſtempering the yong womans minde, ſhe found her ſelfe ſcarce well, and then went and layd her downe vpon her bed, where after ſhee had reſted her ſelfe a while, there comes into the chamber one Mris *Vauſe*, a great Recuſant, and asked her how ſhee did, and then came to her and did with ſomewhat ſtroke or rub her forehead. After which time *Mary Boucher* felt her ſelfe very ill at eaſe and diſtempered in her head. And about an half-houre after Mris *Vauſe* was departed from her, ſhee heard her chamber dore open, and with that a great light flaſhed into the roome two or three times, which ſhee thought ſome bodie did by way of ieſt or merriment, to make her afraid. Whereupon ſhee called on them not to affright her, for that ſhee was not well. But forthwith came into the roome an apparitiō or ſhape as of a woman all in white, with countenance pale and wanne, with long treſſes of haire hanging downe to her middle who ſtill made toward her; whereat this ſicke woman was much afraid. But this *viſible* approaching nearer to her, bad her not to feare; for that ſhe came to her for her eternall good and happineſſe. And with that the appea-

ring woman began by degrees to remoue with her hand the haire from her face, and asked this *Mary* whither ſhee knew who ſhee was; with that this diſtreſſed *Mary* looked earneſtly on her, and then cryed out, *Oh my God-mother*, and would haue gotten off from her bed to haue aſked her bleſſing. But the other bad her lye ſtill and not ſtirre. And then touching her with a hand cold as earth or iron, asked her where is your mother, where is my husband, where are my children? And then told her ſhee was come from *Purgatory*, where ſhe had long endured torture and torment. And ſhee came to tell her how ſhee her God-daughter ſhould eſcape the ſame. And then began to queſtion with her, what Religion ſhee was of: *Mary Boucher* told her, I am a *Proteſtant*. Oh then quoth this Preaching goodly ghoſt, thou haſt no hope at all euer to ſee heaven. Then it asked her againe, how many Sacraments there were. Shee anſwered, two. Nay quoth the Ghoſt, thou art deceiued there are ſeaven. Then it asked her the third time, whether ſhee did beleeue the point of *Tranſubſtantiation*. Shee anſwered, No. God-daughter quoth the Ghoſt, thou muſt beleeue that eſpecially; For, for not beleeving that point, there is daily many hundreds that are damned. And in this manner did this familiar informing, conferring Ghoſt continue for the ſpace of an houre or two queſtioning with *Mary Boucher*, who lay in great heate and agony, ſweating and quaking vpon her bed, no body all this while comming

A Cathechizing Ghoſt.

neare

neare & diſturbing them, which ſhee ſaith makes her ſince the rather beleeue it was a plot deviſed and practiſed by the Prieſts, with the conſent of her Miſtris: For in this Chamber where ſhee lay, there did vſe every quarter-houre of the day to be ſome one or other comming in and out, being the chamber where the children and Maid-ſervants lay, and had often occaſion thither. When this Ghoſt had ſo long conferred with her, and was taking her leaue, it willed her in this maner. By all meanes ſee that you tell my children what you haue ſeene, and how their Mother appeared vnto you, and what counſell ſhe hath given you. And then it vaniſhed away. *Exit* Ghoſt.

Shortly after the vaniſhing of this viſion, there comes into *Mary Bouchers* chamber Mris *Vauſe*, and asked her how ſhee fared. Shee anſwered her not well, but told her what had happened. Oh then quoth Mris *Vauſe*, It is time for thee to become a good *Catholike*; For aſſure thy ſelfe it was a ſpeciall favour and mercy of God that thou ſhouldeſt haue ſuch a warning. And ſo giving her more inſtructions to this purpoſe, went away. *Exit Vauſe.* And then appeared againe the Ghoſt and ſpake to her in this manner. God-daughter thou maiſt thinke I loue thee well to come thus to thee and tell thee what thou muſt doe to be ſaved, and not rather to haue ſpoken to one of my owne children. But I conſider that thou art ordained for an extraordinary end, to be a Nunne, which is the happieſt life of all other. For they that ſo liue are Saints vpon earth. The vow that is made by thoſe *Intrat* God-mother. Nimble Actors know their *Q.*

Iustification. Will the *Iesuites* iustifie this for ghostly doctrine? A bold Ghost alluding to S. *Pauls* instruction by *Ananias.* Act. 22.

those who enter into that order deserveth the plenary remission of all sinnes, and Iustification before God. And therefore God-daughter if any holy man perswade thee to that course of life, accept of it, and I would haue thee to repaire vnto one Mr *Ireland* a Priest, and he will direct thee in this course. Whatsoever he biddeth thee to doe, refuse it not. And so the Ghost vanished the second time. And in the whole appeared vnto her aboue a dozen times, which so amazed her, that shee was not her selfe a long time after.

Though this vision was privately Acted, yet the noise of it was bruted abroad and came to the eare of Mris *Boucher* the Mother, who thereupon came to the house of her Mistris to speake with her daughter, but being forsooth an Hereticke might not be admitted after long waiting to question with her owne child about this strange newes. Nay the daughter her selfe vpon fresh apprehension hereof was perswaded by those in the house to estrange her selfe toward her owne mother, who notwithstanding pressing on, did at length speake with her Mistris the Lady of the house, and in her daughters presence vpbrayded them with these Colluſions, and telling the Lady that shee thought her to be of better vnderstanding then to put any beliefe in such devices, adding moreover, that it was great wrong to the dead Lady to be thus acted as being in *Purgatory*; when as she was a woman so vertuous and religious, that it is not to be doubted but that shee is in heaven. And though vsing great importuni-

nitie to haue her daughter home, ſhee could not obtaine it, whereupon ſhee vſed further meanes by complaining vnto ſome in high place and authoritie, for the reſcuing of her child out of the poſſeſſion of thoſe who had thus deluded her: But vſing all the helpes ſhee could, it was more than halfe a yeare ere ſhee could get her daughter home to her. And within a weeke after her daughters being with her, ſome of theſe ghoſtly Fathers that ſent this ghoſt to her, did by the conveiance of a private Letter call her off againe, ſo that ſhe made an eſcape from her Mother and flew the ſecond time to their lure. And to prevent her Mothers recovering of her againe, they determined to ſet her packing beyond the Seas, there to be Nunnified. To which end they ſcratcht vp by their *Catholicke*-hookes the ſum of threeſcore pounds to line this new Nunne. This comming to her Mothers notice, whetted her endevours to regaine her childe, and accordingly ſhee ſpake to ſome who ſhee knew had intereſt in thoſe that robd her of her daughter, threatning that ſhee would complaine to the *Higheſt*, and declare their deceitfull lewd courſes. This ſharpe ingredient wrought ſo well, that the voyage was ſtayed and her daughter reſtored. Who ſince being in her Mothers tuition and receiving due inſtruction, hath by Gods bleſſing pulled her *Foote out of the Snare*, well ſeeing and leaving the vanitie of *Popery*. Shee is now married and dwelleth neare *Bainards-Caſtle* in *London*, where of late I viſited her to informe

my ſelfe the better of the truth of theſe particulars. And within theſe very few dayes ſhee being demanded in my hearing, what meanes ſhee thinketh to haue beene vſed to make thoſe apparitions to her, and diſquiets in her, ſhee ſaith; Shee thinketh in her conſcience ſome of thoſe things could not be done without Witchcraft, or ſome ſtrange helpe by the devill. In which opinion I muſt needs ſay ſhee doth concurre with *Mary Wiltſhire*, who not long ſince in my hearing repeated ſuch apparitiõs made to her to the ſame end, did with great aſſeverance expreſſe that ſhee verily thinketh that they who made the apparition of the *Virgin Mary*, dealt by Sorcery or ſuch indirect deviliſh meanes.

The particulars of this apparition are mentioned in my former Booke.

I doubt I ſhall now ſure vndergoe the *Ferula* of our grand pedanticke Maſters the *Ieſuites*, for telling ſo many tales out of the ſchoole: which their Anger will be the more implacable, becauſe they know my informations to be good, my relations to be warrantable, and the very circumſtances of them to trench vpon the reputation of thoſe who would be thought ſo wiſe and vncontrouleable, that they deſerue to hold the whole Chriſtian world in pupillage and pillage. But for my part I muſt ſpare them never a whit the more. The neceſſitie of any dutie ouercommeth the weight of their menaces. As he that hath beene incited to hold out a Caſtle mutinouſly againſt the lawfull owners and gouernors thereof, when he ſeeth his fault and hath ſlipped away from his fellow Mutiners, is in duty bound

not

not to favour those his *quondam*-Mates, but rather for the better demonstration of his alleagiance, is to discover what he can the practises of their combination, and to lead others on to the battery of that hold in such places where he by experience knowes it to lye weake and best assaileable: So I am so farre from repenting of the former declarations made by me, out of conscience and truth against those that possesse many a secret hold in the Territories of his Maiesties Dominions, seasing vpon the hearts and houses of many, and captivating them within a combination, in opposition against our Religion established, and discontent against the course of our civill estate and Lawes; that I cannot but goe on in vsing my best memory to recollect what I knew, and meanes to inquire what formerly I knew not, that might conduce to the further display of their practises. I confesse I speake stones, and lay inke and gall on their tettars. But, *Dicatur veritas, rumpatur invidia*; Let the Truth be spread, and their Envy burst it Gall.

The ſecond Comodie of a *Fema'e Apparition*, acted by the thrice honourable Company of *Ieſuites*, *Players to the* Popes *Holines.*

ABout *Auguſt* laſt 1623. Mr *Fiſher* and Mr *Wainman*, *Ieſuits*, came to a *Romiſh Recuſants* houſe in *Surrey*, where ſoiourned a young Gentlewoman, one Mris *Francis Peard*, whoſe parents being dead, ſhee had her portion of goods in her own hands, which portion (as I am credibly informed) was aboue a thouſand pounds. Mr *Fiſher* & Mr *Wainman* laboured to perſwade this Gentlewoman to become a *Romiſh Catholicke*, and at length prevailed and perverted her; which done Mr *Fiſher* and Mr *Wainman* began to conſider how they might worke her out of her moneys, which being ſo round a ſumme, they laboured to get this fat Fiſh into their Nett.

Ieſuites are in at all games.

Maſter *Wainman* begins here to Act his part, and firſt comes to her by himſelfe and ſaith; *Oh Miſtris Francis, what a glorious ſight did I behold the laſt night. At midnight being in my bed I lay awake and began to ſay over my Breviary, which I had no ſooner done, but there appeared vnto me a beautifull Virgin like your ſelfe, all in white, glittering like an*

A *Mountebankes* Oration.

The *Breviary* is attractiue of *Virgins* in the night as well as in the day.

an Angell, and ſaid vnto me, Behold I am ſuch a one, whom you being my ghoſtly Father perſwaded to become a Nunne, and now I appeare to giue you thanks. For ſince my departure out of this world, I raigne in glory with the Virgin Mary. *All the tongues in the world cannot expreſſe that which I now poſſeſſe. There is a Gentlewoman you lately perſwaded to become a Catholicke,* M^ris Francis Peard: *Oh perſwade her to the ſame life that I led in the heavenly Monaſterie at* Bruxells: *Shee will without doubt be a good Saint.* This *viſible* having thus ſpoken vnto M^r *Wainman*, It gaue him (as he ſaid) three *Benedictions* and vaniſhed away.

Oh thrice bleſſed *Ieſuite.*

After the narration of this *viſion* made to M^ris *Peard*, M^r *Wainman* began to exhort her to *Nunſhip*, and vſed diverſe Arguments for the alluring her to ſuch courſe of liuing. And ſo left the Gentlewoman for that time, who as yet was vnreſolved what to doe. The weeke following M^r *Fiſher* perſwaded this Gentlewoman to come to *London*, and appointed her to lodge in a *Popiſh* houſe in *Drury lane*, and told her ſhee ſhould there heare a very excellent *Sermon*. According to his direction ſhee came to the appointed houſe in *London*, and the day following heard a Sermon preached by a *Ieſuite*, whoſe name ſhee could not learne; but his Text was taken out of 1 *Cor.* 7. *And for Virgins a Commandement of our Lord I haue not, but Counſell I giue; as having obteined mercy of our Lord to be faithfull &c.*

M^r *Wainman* the *Precurſor* vnto *Fiſher* to beat game into his Nett.

In which Sermon he tooke occaſion to handle the point of *Vowes*, and ſaid, that to *vow Chaſtitie*

and to liue vnmarried, was an Angelicall life vpon earth, reſembling the ſtate of the bleſſed in heaven, where they *neither marry nor be married, but are as the Angels of God in heaven.* And ſpake particularly of *Nunnes*, that as they ſing in Gods quire here vpon earth, ſo they ſhall ſing a ſong of ioy in heaven which none can ſing but they; and ſhall be crowned with a ſpeciall Crowne of glory, which none can weare but they.

Math. 22.

This Sermon much inflamed the Gentlewoman with zeale to become a *Nunne*: which Mr *Fiſher* well perceived. And the night following after this Gentlewoman had beene in her bed ſome houre or two, there ſeemed to be a great light in her Chamber, which at the firſt beholding thereof aſtoniſhed her, and then preſently after appeared vnto her, a ſhape like vnto a woman all in white: from her face ſeemed to come little ſtreames of fire, or glittering light. This *Woman-ſhape* firſt bad her not be afraid, for ſhee came to her with a meſſage from heaven, and ſaid her name was St *Lucy*, who being borne of honorable Parents, and of a great Familie, had great riches left vnto her by her friends; which riches fearing leaſt they ſhould be an hinderance to her in the proceſſe of godlineſſe, ſhe beſtowed all vpon the poore and liued a Monaſticall life, by meanes whereof ſhee is now one of the moſt glorious Saints in heaven. And then ſaid this crafty *viſion* to the Gentlewoman, Doe you alſo diſpoſe of thoſe worldly things that you haue to the poore, and toward religious Vſes, and goe your

The fruitfull vſefull part of a ghoſtly Sermon is in the Application.

your wayes and liue a religious life amongst the good company of *Virgins* at *Bruxells*, and so shall you be sure to be saved, and freed from the fire of *Purgatory*, which otherwise you cannot escape. And so this *vision* left her.

The next morning came to visit her Mr *Fisher* and Mr *Wainman*, to whom shee presently began to relate what shee had seene that night, and that St *Lucy* had appeared to her and talked with her. Oh what a happy woman are you quoth Mr *Fisher*. You may see what it is to be a *Catholicke* and to be of our Church. Thus doth God worke his Miracles amongst vs daily, and by such *visions* doth God commonly reveale himselfe vnto vs. What will you now doe then, said Mr *Wainman?* Will you not become a *Nunne?* Yes forsooth, said the Gentlewoman, I will be advised by you. So then they wished her to get her moneys ready, and one of them would be her Conductor to *Bruxells*. But, quoth Mr *Wainman*, you had best giue an hundred pounds presently to poore *Catholickes* in thankfulnes for St *Lucyes* good will towards you. Yea, said Mr *Fisher*, that indeed will be a worke meritorious. Then said Mr *Wainman*, You had best put it into our hands, and wee will distribute it where we find most fit. To all this the innocent Gentlewoman with little repine yeelded, and within few dayes after delivered them an hundred pounds. Shortly after they came to her and told her, that they must haue an hundred pounds more to send over to the Nunnery before her, to make provision of some necessaries

Cogging were lame, if dubbing did not follow.

The poore Protestant Heretickes haue no such sweet *visions*.

The fine wch St *Lucyes* Tenants pay at entrance, an hundred pounds. *Quisq; sibi proximus*. He is an ill *Cooke* that licks not his owne fingers. Hard Landlords that exact a second fine. Why should they not be sued in Court of equitie to restore it?

neceſſaries againſt her comming. The which hundred pounds they likewiſe tugged out of her hands; and for the ſpace of a quarter of a yeare, theſe two Maſter-*Ieſuites*, like two cunning old Gray-hounds that could well ſerue one anothers turne for the catching the poore hare, with ſome other Iourney-men of their trade, made great labour to and fro this Gentlewoman, and every one of them began to plucke a feather from the plume of her eſtate.

Shee ſeeing and plainly perceiving that they made Religion a ſtalking horſe to intend their owne profit, began to take conſideration thereof, and to meditate on their practiſing, aſſuring her ſelfe that they aymed at nothing more than to cheate her of her moneys and goods. And ſeriouſly weighing the particulars of the apparition preſented to her in *Drury lane*, ſhee concluded it muſt needs be ſome iugling tricke deviſed by thoſe Maſters, and aſſiſted by ſome in the houſe. In briefe, ſhee reſolved to ſhake off her gracious grand-Fathers the *Prieſts* and *Ieſuites*, and ſo to bid her new Gueſt the *Roman Religion* farewell.

Experience deare bought.

By the like Pageant or tricke of legerdemaine was *Elizabeth Powell* of *Holborne* within this tweluemoneth befopped with Viſions and Revelations, and perſwaded to become a *Nunne*, whom of late the *Prieſts* haue packed over to ſome *Monaſtery*, giving her belike not ſo long a time of deliberation to bethinke her ſelfe; or rather her ghoſtly Father M^r *Muſket* is a man ſomwhat

what nimbler than his Copes-mates. He was the Maſter-gamſter (as I haue heard) who fetcht ouer this ſaid *Elizabeth Powell*, but in what manner he played his part vpon the Stage, I cannot yet learne.

As concerning their other Impoſture and Coſenage of Mris *Peard*, I ſee no reaſon but that theſe *Ieſuites* ſhould be ſued; Firſt vpon an Action of Account, how they haue diſpoſed theſe ſummes, being committed to them in truſt, and limited to others vſes. Nor would I be the Advocate for them if they were ſued in the *Starre-chamber* for *Subornation, lewd practiſe and Coſenage*, having entred into ſuch a combination, and executed the ſame by ſuch cheating, ſhuffling, and Comicall an Engine. I haue heard that in that high Court within theſe three yeares ſome combining cheating Companions, haue beene queſtioned for ſtripping a ſimple credulous man out of his reuennues, by ſetting vp one of their company in a Taverne to Act a Commanding part over the reſt of that good fellowſhip, who by their device ſhould haue ſuch authoritie, that none of the reſt might diſobey whatſoeuer he impoſed on them. This Commander they ſtiled by the mightie name of *Captaine Gogge*, who vpon pretence of this power, made one of his ſilly Companions to ſet his hand to a writing there brought, which proued a Releaſe of right in certaine Lands, which for ought I heare could neuer be recouered againe. But the *Ieſuites* deuices are more refined; this onely by the ſpirit of liquor and bond

Mr *Kea*: befooled.

of roaring good fellowſhippe, but theirs by pretended diuine inſpirations, viſible meſſengers, and audible meſſages from heauen. And what perſwaſiue power is there betweene the bluſtring Commands of any *Gog* or *Magog* in compariſon of the ſweet inſinuations of a *Virgin-Saint*, imitating in ſome ſort the *Angell Gabriell* in ſpeaking to a Virgin and comforming her ſelfe to her own name in the manner of her apparition, flaſhing out rayes or beames of light. *O Lucem lucidiſſimam*, or rather *O luculentam fraudem*, *O lutulentum ſcelus!* A bold, palpable, dirtie Impoſture. And if wee conſider this kinde of knauery in the higheſt pitch of it, me thinkes theſe lewd pagenteeres ſhould be queſtioned alſo in ſome *Eccleſiaſticall Court* for *Prophanation* of heauen and holy things, making them by ſuch deuices little better than Theatricall and fabulous tricks to get money and inſcate poore deceiued ſoules. I know not whither any of our *Biſhops Courts*, or *high Commiſsion* doe take cogniſance of ſuch kind of abuſes, but if they doe, thoſe holy, heauenly, Virginall, Monaſticall, fantaſticall, ſophiſticall Contrivers and Actors will cut out worke for them to ſpend ſome time in cenſure.

But now I bethinke my ſelfe how deeply I am miſtaken, I had forgotten that the ſuperexcellent, tranſcendent, exorbitant order of the *Ieſuites*, is not ſubiect to any but their owne ſeraphicall Superiours. What talke you of our Courts of Iuſtice in *England*? They haue no more power over theſe exempts, than the *King of Kalle-*

cut

cut hath over the *Virginian Toma-Coma*. All *Romiſh Prieſts* forſooth are exempt from ſecular hands, and Ieſuites *Exemptiſsimi* from the ſecular Prieſts. The Conſiſtories of our Biſhops can doe no Acts but nullities againſt any of theſe; For every thing they doe is voyd *ipſo facto, quia per non Iudicem*. Ours are not Eccleſiaſticall Iudges, nor haue any Iuriſdiction, becauſe not derived from the *Well-head at Rome*, nor imparted by him who hath the keyes of all Church-lockes at his girdle, and ſetting his hands by his ſide brauely ſayes, *Data eſt mihi omnis poteſtas in Cælo & in terra. All power is given to me in heaven and in earth.*

But now for manner of cleanly conveyance of this buſineſſe, nay, in theſe manifold *Pageants* of heavenly *viſibles*, I haue thought with my ſelfe diverſe times to what kind of operation I ſhould referre it. Somewhat I thinke may be done this way by Paper Lanthornes or tranſparent Glaſſes to eradiate & redouble light, & caſt out painted ſhapes by multiplication of the *ſpecies viſibiles*, & artificiall directing of refractions. And for the *Actor* that puts life into this mimicall Artillery by motion and voice, that may be done by ſome nimble handed and footed *Nouice Ieſuitable Boy*, that can as eaſily put on the perſon of S^t^ *Lucy*, or *The virgin Mary*, as a Play-boy can act winged *Mercury*, or Eagle mounted *Ganimedes*.

But the *Ieſuites* being or having *Actors* of ſuch dexteritie, I ſee no reaſon but that they ſhould ſet vp a company for themſelues, which ſurely will put down *The Fortune, Red-Bull, Cock-pit*, & *Globe*.

Onely three exceptions ſome make againſt them which perhaps may make their Cuſtomers after a while ſomewhat coole and thinly to frequent them.

1 Tautologie.

It ſeemes by want of varietie the *Poet* is drawne dry.

One is, that the plots of their Comedies twang all vpon one ſtring, apparitions of the ſame kind, their Actors having little or no varietie of diſguiſe. In all theſe three or foure Playes, none comes in Acting but *A Woman, A Woman, A Woman*, arrayed in *white, white, white.* But I anſwer for them; That perhaps may be excuſed, becauſe the ſpectators are women, and ſo ſhee likely to conſort beſt with her owne ſexe. Neither haue they much varietie of apparell. One *white robe* and no other habit in three ſeverall Playes. White from *Heaven*, and white from *Purgatory*.

I am ſo charitable to plead for them without a Fee.

I will be ſo kinde as to anſwer for them in caſe of *Tautologie*, or want of varietie, with that advice which was once giuen to an *Orator*, who being to make an Oration before a curious Auditory, and belaboring his memory with often cõning it by heart, at length loathed his owne worke by often hearing it, and therefore diſtruſted the Auditories acceptation; Whereto his Friend made anſwer; *Though you by often repeating it are weary, yet to them it will be freſh enough, becauſe they ſhall heare it but once.* So though themſelues are guiltie of the dulnes of the ſame tricke which they act often, yet their comfort is, that it is repreſented but to one, and ſo the leſſe ſpread, and every time of repetition tis preſented to a new ſpectator that never ſaw it before, to whom it may well be freſh and welcome.

The

The ſecond Obiection is *Incongruitie*, the *Poet* ſeeming worthy to be quarrelled withall for deuiſing to ſend one in a *white robe* from the ſmoakie burning Kitchen of *Purgatory*. The Tel-tale from that place ſhould rather haue come in a ſcorched ſheete all turned to tinder. But hereto I anſwer for our good *Poets* the *Ieſuites*. If the ſheet had beene burnt to tinder, it would not haue hung together, and ſo all the deuice had falne in pieces. 2. Incongruitie.

But ſtay *Sir Poet*, one *word* more concerning the title of *Incongruitie*. What *Decorum* is it to bring from *Purgatory* her that Acted *God-mother*, who was knowne to the *Spectatrix* to haue beene a *Proteſtant*: whereas all thoſe that build *Purgatory*, doe intend it for a *hot Inne* for the *Roman Catholickes* onely. But no *Hereticke* may haue the honor to ſmell of thoſe flames, but are beat downe with a Club to hell in poſt-haſt without baiting by the way. Hereto I anſwer, that theſe *Actors* would giue out that ſhee dyed a *Romaniſt*, and hope they may pretend ſo, becauſe ſhe liued and dyed a very vertuous life: *Godlines* being a proper Priuiledge entailed to the *Romaniſts*, who ſeeing any Ship of great burthen, (any great learned man) paſſing to his Haven, giue ayme preſently and ſay, It is ours; thus dealt *Puteanus* the Prouinciall of the *Ieſuits* with him, who was *veré Ieſuito-maſtix*, religious and renowned Mr *Beza*; and as cunningly or knaviſhly dealt *foule-mouth'd* Mr *Musket*, and doting *Doctor Kelliſon*, both *Seculars*, with the late reuerend and learned *Biſhop of* *Vid.* The Ieſuits Cathech. *lib.* 1. *cap.* 17.

London. But *Fallitur cum ſua tota caterua Diabolus*. The deuill and all his rout were much deceiſe. They dyed in a conſtant beliefe, perſwaſion, and profeſſion of that holy Truth of God, in defence whereof they ſtood both by writing & ſpeaking againſt the Church of *Rome*.

Now to make vp your mouth againſt all diſtaſt of *Incongruitie*, I ſay the *Poet* kept within his Circle. For he well knew that deepe paſſions, eſpecially affright and aſtoniſhing admiration, doe for the time bereaue and ſuſpend exact inquiring diſcourſe. Well might he preſume that the ſpectator being a Woman would not be too full of true *Syllogiſme*, and being poſſeſſed with admiration of her reuiu'd God-mother, would not be too buſie in *Theologicall Queres*, how ſhee was capable of that place from whence ſhee came to viſit her God-daughter.

3. Deare price.

The third abatement of the honor and continuance of this Scenicall company is, that *they make their ſpectators pay to deare for their Income*. Repreſentations and Apparitions from the dead might be ſeene farre cheaper at other Play-houſes. As for example, the *Ghoſt in Hamblet*, *Don Andreas Ghoſt in Hieronimo*. As for flaſhes of light, we might ſee very cheape in the Comedie of *Piramus* and *Thiſbe*, where one comes in with a Lanthorne and Acts *Mooneſhine*. But here for a Comedie conſiſting of one *Scene*, and one *Actor*, tis very deare market to pay an hundred pounds for entrance, and beſides that another hundred pounds for ſitting in a boxe neere the Stage.

But

But here I anſwer for them (though I thinke I ſhall haue little thanke for my paines of them) that they having but one Spectator, muſt haue as much of that one as if they had an whole Theater full. The *Lawyer* that pleads at Barre for his Client, will not therefore abate any thing of his Fee becauſe the Auditory is ſmall or the Iudges few, his ſtudy and preparation being the ſame.

Moreover, though there be but one Actor appearing here vpon the Stage, yet you muſt conſider that here are diuerſe others within the tyring-houſe, that take a great deale of paines to proiect the plot, to inſtruct the Actor, and to furniſh him with habit and ornament. And who can tell how many ſharers there are that muſt take part of that which is paid? Wherein I hope that theſe two *Ieſuites*, F. *Fiſher*, and F. *Wainman*, men of extraordinary action, haue a treble or quatriple ſhare each of them, as being the principall over-ruling Maſters. Would any man thinke that *Burbege* ſhould be cõtent with a ſingle ſhare, who was the flower and life of his company, the *Loadſtone* of the Auditory, and the *Roſcius* of the Stage?

Another matter more troubled my curioſitie, where and of what Maſter they learned theſe trickes of *legerdemaine*. I alwayes thought they had their rudiments from ſome iuggling *Hocas Pocas* in a quart pot. At length I learnd that one of them, namely, M^r *Wainman*, alias M^r *Wrighman*, alias M^r *Wood*, alias M^r *Peacock*, alias M^r *Baker*, alias M^r *Read*, alias M^r *Frye*, alias M^r *French* (I

A man of great name and fame.

(I thinke he taketh eight names to answer to the eight *Beatitudines*) had beene heretofore the Auditor and Disciple of a grand Master, notorious in the peoples reputation for strange feates. And besides I learned that this said *Wainman* had long since some trickes of cleanly conveyance, whereof he brought a whole waine-load from *Bristow*, where he made himselfe very famous by professing that he could make the *Philosophers stone*, and turne any mettall into gold; But he so turned over the money of a Knight thereabouts by *Evaporation*, *Calcination*, *Projection*, and *Cohobation*, that the Knight might well haue wished this *Mountebank* had studied lesse the *Chimicall Trade*, vnlesse he had left more fruit of his labours by *projection* behinde him. And yet haue I heard he was not vtterly vnfruitfull there. For howsoever his Inventions proued abortiue concerning the *Philosophers stone*, yet he left some evidence of bringing forth some worke of perfection, or rather imperfection by other kinde of stones; concerning which imployment of *Multiplication*, I could make a *Quere* how it agrees with his Priesthood, or with the sublimated quintessence of his Iesuiticall order. Whose holy function would be blasted and crackt in sunder by any Matrimoniall Coniunction? If himselfe were to answer, he could easily put it off with some equivocating tricke, like his brother *Ignatian*, who being examined vpon oath whether he were a *Priest*, answered, No; and after said, he meant he was not a *Priest of Baal*. And so aske this man whether it ac-

An *Alchymist* vsually answers his deluded scholler with expectation of *Projection*, and tells him the more his *Materials* be multiplied, the stronger will the *Projection* be; especially if it come to the mountenance of an hundred pounds. *Vid.* The Play of the *Alchymist*.

Vid. Dr *Sheldon* of the *Miracles* of *Antichrist*.

accord with his Father-hood to be as fruitfull in the fleſh as in the ſpirit, he will haue ſome ſodering ſhift that will make all ſound, without vrging the Text *Creſcite & multiplicamini & replete terram.* Gen. 1. 28.

That which I would now haue you obſerue out of Mr *Fiſher* and Mr *Wainmans* pretty iugling practiſes is, with what creeping ſly ſtealth the *Maſter-Gameſters* the *Ieſuites* doe driue the female *Partridges* into their Nett by the helpe of the ſetting Dogge of ſneaking *Viſions* and *Phantaſmes.* Or to come nearer the habit of this *Scene*; When I conſider their carriage and wily beguiling conveyance, me thinkes I behold the cunning *Fowler*, ſuch as I haue knowne in the Fenne-Countries, and els-where, that doe ſhoot at Woodcockes, Snipes, and wilde Fowle, by ſneaking behind a painted cloth which they carry before them, having pictured in it the ſhape of a Horſe, which while the ſilly Fowle gazeth on, ſhee is knockt downe with *Hale-ſhot*, and ſo put in the Fowlers-budget. Oh the Artificiall incomparable engine of Ieſuiticall Fowlers, the painted *Hobby-horſe* of Saint-like Apparitions from Heaven or *Purgatory!* Whilſt the ſilly Bird gazeth with rapting admiration; *Bounce ſayes the Ieſuites Gunne, Thou art mine*, and takes them by the Coxcombe, and packes them by dozens to ſend by the *Poulterers* to be put in Coopes at *Bruxells*, and elſe-where. Wherein I commend their skill in their Trade, *Quò pulchrius Eò charius.*

that they chuſe as neare as they can thoſe fowle that are fatte and faire of feather. If a leane one come in the way, the fatter ſhall beare it out. In the one they haue a pretence of *Wiſedome*, in the other of *Charitie*.

But oh, the profound Policie which our *Ignatians* vſe for the confirmation and eſtabliſhment of their Religion, conſiſting in theſe ſuperlatiue proiects and practiſes, wherein they goe as farre beyond their fellow *Prieſts*, as Maſter *Stevens* galloping Croſſe beyond a penny Palme Croſſe; or F. *Garnets* little ſtraw beyond all the Wheat-ſheaues in *England*. What infallible arguments are theſe ſtrange Apparitions to vphold *Faith?* The *Sorbonites* in truth vpbraid the *Ieſuites* with a Doctrine, that they hold it lawfull *to forge a Miracle for the furtherance of their Religion*: Why ſhould not I thinke, that they hold it as lawfull ſometimes to forge a *viſion*, for the better maintenance of their *Catholicke* cauſe? I remember how the *Sorbon* concluded by a Decree of the yeare 1554. and 1564. *Hæc ſocietas periculoſa in negotio fidei, vana, nugax, mendax, pacis Eccleſiæ perturbatiua, Monaſticæ Religionis euerſura, & magis in deſtructionem quam in edificationem ordinata, &c.* Surely if brethren of the ſame ſeame cenſure thus hardly of them for their lowd lying, let none wonder if I begin to ſentence them for the onely Cogging Impoſtors of theſe times, ſcandalizing the name of *Chriſtian* with moſt impious inventions, vnbe-

Vid. The Foot out of the Snare *pag.* 70.

The *Sorbons* cenſure of the *Ieſuites*.

befitting any though deſperate Hereticke, and arguing little leſſe than Atheiſticall prophanes. As for their *viſions*, and ſuch like ayery Mountebanke *Hobgoblin-ſtuffe*, I ſay θαύματα μύροις, Fooles may be frighted with Hagges, and Fairies; men of vnderſtanding know it is but knavery.

THE COPPIES OF DIVERS LETTERS OF Late Intercourſe concerning *Romiſh Affayres.*

The Coppie of a Letter (the Originall whereof is in my hands) ſent from *Rome* to F. COLLETON, Arch-Prieſt, *alias* Arch-deacon of LONDON.

FAther *Colleton* we receiued your Letters dated the xxix^th^ of *March*, wherein you write of Prince CHARLES his going for *Spaine*.

The newes was here before your Letters, and there is no doubt but we ſhall now worke all things to our owne content. Father *Pitts* is ſent from his *Holines* with Letters to the King of *Spaine*, vpon his return we ſhall heare more. His *Holines* hath created 3 new *Biſhops*: Dr *Biſhop* is *Biſhop* of *Calcedon*, and comes ſhortly into *England*: Dr *Bath* and F. *Iohn Roch* are made *Biſhops*, the one of *Gortyna*, the other of *Cydonea*, and are to be ſent into *Ireland*. If matters ſucceed well, there will be other new *Biſhops* and an *Archbiſhop* ſent over for the propagating of true diſcipline in your Kingdome: and for thoſe who haue now indured the heat of the day will be the freer paſſage to Eccleſiaſticall dignitie. His *Holines* would haue you adviſe thoſe who are ſubordinate to you, that they walke warily, to be as ſecret as formerly, the eaſier (as he ſayth) may they worke their owne ends. He would haue none puffed vp, or ſwell with ſenſuall delights, but remaine yet mortified, that humilitie, charitie, obedience, contem-

plation,

plation, zeale of ſoules may be moſt obſerved. As water doth more inflame the Smiths forge, as repugnance doth animate the Lyons courage, as tartnes eggeth the languiſhing appetite: ſo will it imbolden and ſtrengthen the *Heretickes*, if they know they are to finde oppoſition to their naturall inclinations, and ſenſualitie. *Religion* (ſaith the *Divineſt of all Divines S. Thomas of Aquin*) *maſt haue neighbourhood of Policie, Tunc enim piæ ſuæ obſervantiæ ex maiori diſcretione ordinatæ ſunt ad finem religionis.* For then her pious obſervantiõs through more diſcretion are directed to the end of Religion.

I had thought S^t *Auguſtine*, S^t *Bernard* and ſome other of the Fathers had beene as divine as He.

Our *Colledge*-money from the *Catholicks* of *England* comes in ſlowly: There is three hundred pounds of what we accuſtomed to receiue behinde. Wee muſt intreat you to call vpon them, and if *T. M.* be in *England*, acquaint him with it. I haue written hereof to M^r *Wright*, and haue deſired him to ſend vs an hundred pounds from his ſtocke: he knowes where to receiue it againe. Father *Spencer* I heare hath laine ſicke this great while

while at *Burdeaux*, I pray God ſend him luſtie againe good man. We heare that Mr *Daniell* (whom Father *Sweet* knowes well) hath an ancient Manuſcript called the *Hiſtory of S. Gertrude*; deſire F. *Sweet* if it be poſſible to get it for vs, and ſend it to *Rome*, or elſe to *Lovaine* or *Tournay*. There are the *Hiſtories of* St *Columban*, St *Rumuld*, and St *Furſius*, which his *Holines* hath given order ſhall be tranſlated into *Engliſh* for the good and benefit of the lay-*Catholicks*. I beleeue the *Hereticks* droope and begin to hold downe their heads of late; tis not poſſible they ſhould hold vp long, either in *England*, *France*, or *Germany*, they haue loſt their plumes. Let me know what the old *Blocke* ſaith; you know my meaning. Send vs over if you can ſix or ten young Schollers to *Rome*, Let not Dr *Kelliſon* admit any more at *Doway*, till there be ſupplie made here. There was one Mr *Harelcot* an *Engliſh* Gentleman here of late, and is travailed hence to the *Holy-Land*, he had Letters of commendation from F. *Fiſher*. Write to vs as oft as you can hereafter, that wee

may heare how things ſucceed. Haue among you *Cor vnum & animam vnam.* And ſo praying to our *Lady* and *All Saints* for the extirpatiō of *Hereſie* among you, with commendations to my kindred, you know whom I loue beſt, not forgetting *G. Smith*, who will wonder he had no Letter from me. I Reſt.

I

Rome. March 27.
1623. Your brother in ✠

H. Floud.

A ſhort Comment vpon Maſter *Flouds* long Letter.

INdorſed, *To Father Colleton Archdeacon of London*] To another Letter following, Father *Colleton* hath ſubſcribed himſelfe, *Vicarius generalis orientalis Angliæ, Vicar generall of the Eaſt of England*. Promotion comes very faſt on him. For I heare moreover that of late, he is made *Deane* of *Chalcedon*; which I doe not ſee by what diſpenſation he can hold, being ſo farre remote as *London* is from *Conſtantinople*; yet I will try whether I can likewiſe get him a facultie to be *Deane* of *Dunſtable*.

His Holines hath made three new Biſhops.] It is queſtioned whether his *Holines* be a *Biſhop* himſelfe, for that ſince *Gregory* the thirteenth, there hath beene no true *Pope*: but all that haue ſucceeded him haue beene meere Intruders into the *Papacy*. *vide*. A Booke Intituled, *The New man*, tranſlated into *Engliſh* by *William Craſhaw*, Batchelor in Diuinitie, according to the Latine Copie ſent from *Rome* into *England*, Printed 1622.

D^r *Biſhop*

Dr Biſhop is Biſhop of Chalcedon and comes ſhortly into England.] I will beleeue him another time. For according to his promiſe true it is, that the *Biſhop* of *Chalcedon* is come into *England*, and hath laid about him *in Pontificalibus*, having *confirmed* many, and *ordained* ſome. When I was their childe, they would haue had mee receiue Confirmation from him. Tis ſtrange I refuſd it, when ſo many gaping, gazing gulls flockt after him (as after a *Lord* at *Whitſon*) with deſire to kiſſe but the very ground where he had ſtood. Oh bleſſed they that were aſperged but with the leaſt drop of his thrice hallowed *Holy water*. *Mundati ſunt*, they were purged from all ſinne. But what ſhall I ſay of thoſe who had the liuery and hanſell of his ſacred *Crozier-ſtaffe*, when his Lordſhip lorded it with his taper-bearers of each ſide, and one with a Cenſor burning Incenſe before him? Oh ſurely thoſe that had this Benediction (as *Fr. Leech* ſaid vpon another occaſion) *Peccare non poſſint ſi maximé velint*, twas almoſt impoſſible for them to commit any more ſinne.

Aſperges me Domine ſaith the Holy mightie man, *Mundati eſtis* ſaith his Chaplaine Mr *Owerton*.

Dr Bath and F. Iohn Roch are made Biſhops, the one of Gortyna, the other of Cydonea, and are to be ſent into Ireland.] Were I in *Ireland* and there wanted a *Biſhops* Benediction or Confirmation, I might I thinke run over a great deale of ground, and leaue many a merry old Towne behinde mè, before I ſhould finde the ſeverall Seas of theſe two new-ſtampt *Biſhops*; but caſting mine eyes vpõ the Globe of the whole earth, I find that *Gortyna* and *Cydonea* are two renowned Cities of the Ile of

Creete or *Candy*, which Iland (as *Strabo* writeth) is compaſſed with the *Ægean*, *Affrican*, *Egilan*, and *Cytheran* Seas. So that by the next packet that comes from *Rome* to the *Popes* Councell in *Ireland*, I deſire to be reſolved whether *per mortem* or elſe *per lapſum* theſe two new *Biſhops* came to their Seas. Secondly, I would be ſatisfied concerning the largenes of thoſe two Dioceſſes *Gortyna* and *Cydonea*; and how long the Kingdome of *Ireland* (divided from the Continent of *Creete* by a great many lakes and gulfes) hath beene within their precints. Thirdly I deſire to know what revennewes are annexed or appendant to thoſe ſaid *Biſhoprickes*, that the *Biſhops* chuſe rather to be commorant at their manner houſes in *Ireland*, than at their ancient Palaces at home.

If matters ſucceed well, there will be other new Biſhops and an Arch-biſhop ſent over.] They muſt waite for another winde before they croſſe the Seas. Tis a dangerous ſtorme; many of their Mates are like to ſuffer ſhip-wracke. But I perceiue they make account that their *Hierarchy* ſhall blow away ours.

Our Colledge-money from the Catholickes of England comes in ſlowly.] I perceiue according to the old Proverb, *The Engliſh Catholickes are ſtill the Popes Aſſes.* But he is beholding to his *Ianizaries* the *Ieſuites*, who will whip them ſoundly if they beare not their accuſtomed loads. Yet I heare that in the Northerne parts, their Mules backes are almoſt burſten with over-riding.

There

There is three hundred pounds to receiue behinde] It were a fit *Quere* what they haue receiued, ſo many of their Cuſtomers being obſerued of late to be turned Bankrupts.

Let Mr Wright ſend an hundred pounds from his ſtocke.] It were good graſting vpon this ſtocke that beares ſo fruitfull branches.

There are the Hiſtories of S^t^ Columban, S^t^ Rumuld, S^t^ Furſius, *which his Holines hath giuen order to be tranſlated &c.*] I warrant you there be good huskes in this trough to feed *Romane Catholicke Piggs* of deuouring beliefe.

The Catholicks droop, they cannot hold vp long, &c.] See how they haue caſt the dye to make vs looſers and Bankrupts.

Let me know what the old Blocke ſaith.] Wee are ſuch Block-heads that we doe not yet vnderſtand who this Blocke is. The Ieſuites *Cabala* muſt helpe vs.

Praying for the extirpation of hereſie.] Extirpation? The zeale of this Prayer may kindle an Inuaſion of Gun-powder, if need be.

The Letter ſubſcribed by *H. Floud.*

I Haue heard there are three *Flouds*, notorious proiecting proditorious *Ieſuites* beyond the Seas, all of them well ſtudied in *Machiauell.* One of them cauſed the *Ieſuites* at *Liſbon* to ſpend a great deale of money vpon Powder on a

Feſtivall day a little before the *Powder-Treaſon* in *England* ſhould haue beene effected, thereby to make experience of the force thereof. And alſo perſwaded one *Iohn How* (a Merchant whom he had perverted) and divers other *Catholickes* to goe over into *England*, and to expect their Redemption there (as he called it) a while. He is much honoured by the *State-Papiſts* of this Kingdome. Some I haue heard giue a large teſtimony of his Wiſedome and Worth. I beleeue it is he that was the Father of this peſtilent

LETTER.

¶ A Letter ſent from one Mr *VVorthington* a Prieſt, to a kinſman of his living in *Lancaſhire.*

WOrthy and well-beloued Coſen, you ſhall pleaſe to vnderſtand, that at my late being at *Tholouſe* I receiued your Letter, and returned an anſwer therevnto againe, though (as I heare) it never came to your hands. Since haue I beene at *Roan*, where I met with another Letter of yours, which I had not time to anſwer from thence, neither would the anſwering of it there haue beene convenient. Since am I come to *Hage* in *Holland*, where I can ſcarſe endure to heare the laviſh

The Coppie of this Letter I haue from *Worthingtons* friend, who will iuſtifie the truth of it.

laviſh and vile ſpeeches which a ſort of baſe vnbridled people daily diſgorge againſt the Maieſtie of the *King of Spaine*. For ſingularity among the people I haue noted, that they are generally ſo bred vp to the *Bible*, that almoſt every Cobler is a Dutch Doctour of Divinitie, and by inward illumination of ſpirit, vnderſtandeth the Scripture as well as he that wrote it. Thoſe of *Holland* and the adiacent parts terme themſelues of the *Vnited Provinces*; but never people in this world liued in a more diſvnited vnitie; ſo great a confuſion hath this freedome brought among them of every Idiots babling out of the *Bible*. There are not more different languages at the Tower of *Babel*, then there are different beliefes in *Holland*. But I leaue them to their differences and inward illuminations, borrowed from *Martin Luther* the *New-Religion-maker* of *Germany*, and deſire you let me heare ſo ſoone as may be what newes in *England*, whether the *Proclamation* be yet come forth for *Toleration*, that we may make vs merry at home in our King-

Kingdome without controule. I was told by one Mr *Hinſlow* ſome two or three dayes ſince, that there is three or foure Churches building in *London* for *Catholickes*, and that the King hath appointed the *Biſhop* of *Chalcedon* to Preach at *Pauls-Croſſe*, and that Mr *Fiſher* hath Preached before his Maieſtie twiſe alreadie. If this be true I will be with you within this moneth. I heare the *Prince* was married vpon *Eaſter* day laſt, a Gentleman told me who was then at *Madrid*. I could acquaint you with all the ſolemnitie, but that I know you heare the newes in *England* as ſoone as it is with vs. F. *Maſon* is lately dead, and much lamented at *Bruxells*. I was in good hope my ſiſter *Ioan* would haue come over to mee before this time. I ſpake to the *Lady Abbeſſe* for her, who hath promiſed ſhee ſhall be preſently admitted, and will accept of eightſcore pounds. I pray you to pay ten pounds for me to my Coſen *Maxfield* in *London*, which I ſent vnto him for, and I haue received it. I wiſh his brother *Henry* and

we could agree as well in minde and iudgement, as we doe in ancient amity. I could write ſome other newes hence, but for reaſons I ſpare, till I be departed hence, and then I ſhall make you laugh. For this time in haſt I leaue you to God, and in all kinde affection I take of you my leaue, deſiring you to remember me to all thoſe to whom in dutie and loue I am bounden, I need not name them all, but reſt

Hage, this 4th of *May*. 1623.

Your loving kinſman

I. Worthington.

The

The Comment.

AS for the former part of his Letter which concerneth the *Hollanders*, they are of age to anſwer for themſelues.

What newes in England, whether the Proclamation be yet come forth for Toleration.] The hope of a *Toleration* is the Wine that ſeaſons all their merry Feaſts; but I hope their Wine is turnd to Vineger by another *Proclamation*, though ſome (I heare) make but a ieſt of it.

Three or foure Churches building in London for Catholickes.] *Riſum teneatis amici?* Belike they are like thoſe Churches *builded vpon the ſand*, a floud came and waſhd them away. I wonder to which of their new Canonizd rubricall Saints thoſe new Churches muſt be dedicated: Oh I remember, to S^t *Nicholas Nemo*, and the Pariſh where they ſtand is *Nullibi* in the *Metropolis* of *Eutopia*. Goe aske S^r *Thomas Moore* on which end of thoſe Churches the Weather-cocke ſhall ſtand.

The King hath appointed the Biſhop of Chalcedon to Preach at Pauls-Croſſe.] Yes very true, and his Text muſt be *Act.* 1. 20. *Epiſcopatum eius alter accipiat. His Biſhopricke let another take.*

M^r *Fiſher hath Preached before his Maieſtie twice alreadie.*] As true as ſteele. And there to the comfort of his Auditory he told his owne heroicall

Acts in producing Actors from Heaven and *Purgatory*, for the *Nunnizing* of *Mary Wiltſhire*, *Mary Boucher*, Mris *Francis Peard*, and others his ghoſtly children.

I heare the Prince was married vpon Eaſter day.] True and truſty newes. The Capons are not yet fed that ſhould be eaten at that Feaſt, and yet the *Epithilamium* or *Marriage-Song* is made by Maſter *Pateſon* in the dedication to the Booke called, *The image of both Churches.*

The Lady Abbeſſe will accept of eightſcore pounds.] I verily beleeue it and more money if ſhee could get it. A good Broker for Dowries; but thoſe Dowries ſuck a great deale of money out of *England.*

I ſhall make you laugh.] Good ſport belike. In the meane time we laugh at you (good Maſter *Worthington*) for your newes of *non ens*; and that you build Churches and Caſtles in the ayre.

A Letter

¶ A Letter ſent

from the ſaid *F. VVorthington* to his Vnckle in *London*, a Seminary Prieſt.

Moſt loving Vnkle,

I Know you take it very vnkindly that I wrote not vnto you by the laſt packet; but the reaſon was becauſe I intended to haue come over within a weeke following, had not Dr *Kelliſon* hindred me. Let mee intreat you to prouide ſome good houſe where I may be entertained in *London* at *Mid-ſummer*, when I intend to ſee *England*. Wee vnderſtand there is libertie enough now, every man with

you may vſe his Conſcience. My Coſen *Melling* wrote vnto me that they hoped to purchaſe all the Churches in *Lancaſhire*, if this world laſt long. The heaven hath beene long full with our cryes, the world with our afflictions, *Sed tandem miſerendi tempus, exultandi dies.* *Purſuivants*, men infamous, who at their pleaſures inriched themſelues with the ſpoyle of our goods, I heare that now they ſneake vp and downe, and the onely preferment any of them can attaine vnto, is to keepe a *Tobacco-ſhop*. Wee ſhall no more I hope be made a *Spectacle* to the *World, and to Angels, and to men.* But *Niſi præcedit pugna, non ſuccedit victoria*, ſayth S^t *Cyprian*. It is a comfort that the caſe is ſo altered. *Interim Germanicus.* I was lately at the *Hage* in *Holland*, where I found but ſeaven Religions in one Familie; the man of the houſe being of one Religion, the wife of another, the children and ſervants of others. The high powerfull *Lords* the *States* keepe a great toyle there, though the

the beſt of them were but the ſonne of a *Beere-Brewer* or *Basket-Maker.* I ſaw there King *Iames* his daughter and her Worſhipfull Husband, whoſe high aſpiring thoughts are now low enough, even as low as that muddie Countrey is beneath any ſound earth. Their dwellings are fitter to be a habitation for fiſhes than for men. I got an Ague there which I was afraid I ſhould not ſo ſoone haue ſhaken off. I would entreat you Vnckle to ſend me over to *Doway* fiue pounds, to fit mee with ſome neceſſaries againſt my Iourney: And I haue written to my Coſen *Maxfield* to ſend mee fiue more. I haue Printed a Booke which I will bring over with mee, I am ſure that will helpe mee with money enough in *England.* I was at *Anwerpe* where I bought a Box of *hallowed Rings*, which I value at a great rate, ſo that I will begin to pay my debts to your ſelfe and others my good friends when I haue beene a while in *England.* Wiſh my Co-

Coſen *Maxfield* to ſhew you his Letter. I remember my dutie vnto you, and ſo reſt

Dnac. May 20. 1623.

Your loving Nephew

I. Worthington.

The

The Comment.

Let mee intreat you to prouide ſome good houſe where I may be intertained.] His harbinger hath prouided him a houſe in *Holborne*, one of thoſe that ſtand in the next way to *Tyburne*.

My coſen Melling *wrote, that they hoped (if this world laſt long) to purchaſe all the Churches in Lancaſhire.*] Wee thanke your coſen *Melling* for telling of a long laſting world; But as for *Lancaſhire*, I can giue by my abode in it, ſome little account of it, and of their acquaintances ſwelling into thouſands, yet I hope they ſhall neuer purchaſe Church there, though they haue purchaſed and inuaded too many houſes and families.

Purſuiuants &c.] Doe they now ſcorne the Officers of Iuſtice and Religion amongſt vs? If hereafter thoſe Pipes that haue for a time bin put vp in a bag ſhall be plaid on againe, let not thoſe take it in ſnuffe who haue now made no more of our Lawes made againſt them then of a vaniſhing euaporated whiffe of *Tobacco*. And as for the *Purſuiuants*, they would haue this libelling knaue to know, that the worſt of them hath meanes to maintaine himſelfe without being beholding to any *Popiſh* Pedlarly Prieſt whatſoeuer.

Interim Germanicus.] Cunningly ſpoken. I thinke he alludes to the *Interim* in the time of *Charles* the fift, and would imply that they haue in *England* a midling proviſionall ſect of *Statizing, Temporizing Romaniſts*, who can conforme to the times, in hope they ſhall be otherwiſe fairer bent for their ends. Many here are that tread vpon *Roman* earth, though *Engliſh ground.*

A Beere-brewer or Basket-maker.] Hee had this ieſt out of *Robert Parſons*, the brazen-fac'd libelling *Ieſuite* his bookes. But yet thoſe *Brewers* he ſpeakes of haue made drinke ſo ſtrong that it hath oft beene huffecap to their enemies. And their Baskets haue beene ſo ſtuft with earth vpon their rampiers, that the greateſt Ordnance of the enemy could not demoliſh them at *Bergen vp-Zone.*

Whoſe high aſpiring hopes, &c.] God may pleaſe to giue them a time to repaire their decayes, which they patiently expect. But it may be ſome triall of their patience, to haue their loſſes redoubled by ſtormes from that faction whoſe ſupporters haue procured and continued thoſe damages.

I got an Ague there.] By feeling your purſe I find you haue *febrem peſtilentem*, at leaſt a malignant fever; your bloud and ſpirits being poſſeſſed with a callenture gotten or increaſed by the bad ayre vpon the bankes of *Tyber.*

I haue printed a little Booke.] No doubt it is a goodly worke made by this fiue pound man. Some bungling botcherly bundle of miracula-

ting

ting Saints piping new. Let Mr *Henry Barber* of *Holborne* haue the vttering and diſperſing of it, who met me within theſe few daies and challenged mee for putting him into my *Catalogue* of *Popiſh Booke-ſellers*, and ſaid he had little reaſon to haue gone in among them, for that he had beene in priſon for it heretofore. Or if *Henry Barber* be by this meanes too infamous, I commend you Mr *Worthington* to another Trader, one Mr *Vdall* of *Gunpowder-Alley*, who was very angry that in my Catalogue I put him downe plaine *Vdall* without an M. at his girdle.

Money inough.] Pray marke how theſe cheating Mates make a prey of their credulous Laick Diſciples. They count it no ſmall part of their reuennew the ſummes which they ſqueiſe by dropping idle pocket Pamphlets which they ſell at an high Market and vnreaſonable rates, as before I haue ſhewed in divers particulars. I doubt whether they haue wit inough that vpon theſe occaſions furniſh them with moneys inough.

A boxe of hollowed rings, which I value at a great rate.] Doth he make them Hogs whom he thus ringeth, or rather wringeth by extracting good ſilver from men & women paſt Non-age, though not Dotage for ſuch rattle-baby toyes? Oh Trumpery! Is this zeale and Chriſtian Devotion? Why doe we laugh at the barbarous *Indians* for imparting to vs their richeſt commodities in exchange for glaſſe, beads, peny whittles, copper rings, &c? But the *Popes Benediction*, or any the leaſt touch of Sainting Miracle-monging fiction

is able to infuſe the higheſt worth into the baſeſt baggagely New-nothing to hang vpō the ſleeue of admiring adoring ghoſtly Children of the *Ieſuites*. How doth his *Holines* exorciſe and coniure *Beads* of wood, of ſtone, of Corall, and of all other ſtuffe, making beſotted Ignaro's beleeue they haue great power againſt ſinne, the Devill, and Hell; whereas alas all is but cheating, and to gull them of their money.

(· ·)

The Coppie of a Letter
Indorſed as followeth.

Au Treſreverend Pere le Pere Berville,
Generall des Peres de la Congregation de L'oratoire en France *a* Paris.

REverendiſſime Pater,

DEeſt nobis hoc tempore homo prudens, diligens, & conſtans, qui negotia Epiſcopi noſtri, & Cleri in Curiâ Romanâ tractet: Habetis in veſtra Congregatione R. P. Thomam Rant *Anglum, qui Italicé loquitur, & Romæ aliquando verſatus cum laude eſt, & in Anglia antequam Congregationem veſtram ingrediebatur cauſis agendis diu, multumq; ſtuduit. Hunc idoneũ reputamus, cui negotia noſtra cõmittamus. Rogamus itaq; Reuerendiſſimam Paternitatem veſtram vt hunc virum nobis concedat, vel ad tempus ſaltem commodet, ne Rmi Epiſcopi et noſtræ cauſæ oportuno præſidio in ea altiſſima Curia diſtitutæ ſint Veſtræ Cõgregationis proprium eſſe inaudiuimus viros pios et prudentes*

tes Epiſcopis concedere : quapropter ſummis precibus obſecramus, ne hanc gratiam denegetis Ordinario noſtro veſtri amantiſsimo, qui hoc etiam à Paternitate veſtra Reverendiſsima antea petiit. Quo quidem beneficio nos omnes ſibi & Congregationi ſuæ ſummopere devinciet. Deus Reuerendiſsimam Paternitatem veſtram diutiſsimè ſeruet incolumen.

Londini 24. Septembris Anno Domini 1623.

Reverendiſſimæ Paternitatis veſtræ obſervantiſſimi,

Ioannes Colletonus *Vicarius generalis orientalis Angliæ.*
Richardus Smitheus *Vicarius generalis in partibus Auſtralibus Angliæ.*
Richardus Broughtonus *Vicarius generalis Septentrionalis partis Angliæ.*
Edwardus Bennettus *Vicarius generalis in partibus Occidentalibus Angliæ.*

The

The former Letter in *Engliſh*.

Indorſed

To the moſt reverend Father the Father *Beruille*, Generall of the Fathers of the Congregation of the Oratory in *France*, deliver this in *Paris*.

Moſt reverend Father,

WE want at this preſent a wiſe, diligent, and conſtant man, who may diſpatch the buſineſſes of our *Biſhop* and Clergie in the Roman Court. You haue in your Congregation a reverend Father, one *Thomas Rant* an *Engliſh* man, who ſpeakes *Italian* and hath beene to his commendation ſometime imployed at *Rome*; as alſo he was much and long imployed in *England* in ſoliciting of buſineſſes, before his admiſſion to your Congregation. This man wee thinke fit to truſt with our affayres. And therefore, we beſeech your

He meanes the late new caſt Biſhop of *Chalcedon*.

Their affayres are Faires to purchaſe money.

your moſt reverend Father-hood that you would grant vs this man, or at leaſt lend him vs for a time, leaſt the moſt reverend *Biſhops* affaires & ours ſhould be deſtitute of Protection, as occaſion may ſerue in that moſt high Court. We haue heard that it is proper to your Congregation to affoord pious & prudent men vnto *Biſhops*. Wherefore wee earneſtly intreat you, that you would not deny our *Ordinary* this favour, who doth fervently loue you, and hath heretofore requeſted thus much from your moſt reverend Father-hood. By which benefit your Father-hood ſhall much oblige vs all to your ſelfe and your Congregation. God long preſerue your moſt reverend Father-hood in proſperitie.

London 24 of *September*. 1623.

Your moſt reverend Father-hoods much bounden,

Iohn Colleton Vicar generall of the Eaſt parts of *England*.
Richard Smith Vicar generall of the South parts of *England*.
Richard Broughton Vicar generall of the North parts of *England*.
Edward Bennet Vicar generall of the Weſt parts of *England*.

The Comment.

POore *England* you finde quartered without *iudgement*, by this domineering *Quaternion* of Popiſh popular *Quarter-maſters*. An admirable newerected intruded *Hierarchy*. Our *Lord Biſhops* had need looke to their Rochets. For I heare of a ſtrange imaginary ſcambling after the revennewes of their Church-livings. Great hopes there is of purchaſing Churches, & great newes of ſending over more new Biſhops. The nimble-footed Meſſengers deligated from the *Popes Holines*, may intrude where they liſt and obtrude what they pleaſe (it ſhould ſeeme) without reſtraint or reproofe. Alas great *Roman Idoll-Gull*, there is none of our *Biſhops* that feare your leaden Bull. As for your *Biſhops* of *Chalcedon*, *Gortyna*, and *Cydonea*, who haue their authoritie ſo brauely ſigned *ſub annulo Piſcatoris*, I deſire them to tarry where their land lyes that may maintaine them *in Pontificalibus*. The truth is, in *England* we haue as yet no emptie Palace worthy to entertaine them except it be the *Gate-houſe* at *Weſtminſter*, or the *Stone houſe* at *New-gate*, where they ſhall be pompouſly attended.

Is it not inough that the *little Foxes* of *Rome* eate vp our Grapes, but other *wild Boares* muſt

muſt enter into our *Vineyard?* The Lord hath yet a *hooke for their noſtrils and a bridle for their lips.* Let *Abaddon* the *King* of the *Locuſts*, that *Romiſh* vſurper raue and braue, ſeeking to inlarge his Territories from Eaſt to Weſt, or as far as he liſt, claiming *Hyperbolicall* power to beare through *Diabolicall* drifts; It makes no matter; our *Ioſiah* (whoſe name ſhall ever remaine vpon record in the *Kalender* of the iuſt) hath taken away all abhominations of iniquitie, all intruding Iuriſdiction that might ſtreame hither from the Well of *Rome*; having in himſelfe αὐτεξουσίαν and αὐτοκρατορίαν, an inbred power, limited onely with iuſtice and equitie; δεσποτείαν abſolute dominion and vniverſall command; and yet ἀδεσποτείαν alſo, ſubiection to none but God onely. And who (but the *Pope* and his adherents) doubteth, but that the limmes and branches of his authoritie are extended over all perſons and in all cauſes as well *Eccleſiaſticall* as *Civill?* His power profeſſion and facultie is immediate and next vnto God, held from him *in Capite*, not derived from beneath: he is not one of thoſe Princes of whom *Blondus* ſpeaketh, that ſhould honor and worſhip the Pope as God; he kiſſeth not the hands and feet of his *Holines*, but is *architectonicall*, ſupreame and commander of all other functions and vocations.

Blond. Iuſt. Roma. lib. 3. Bertrandus.

The

¶ The Coppy of a Letter ſent from P. Rowe a Romiſh Prieſt, to his brother William Rowe in ENGLAND.

Loving Brother,

ALbeit according to S. *Bernards* ſaying, *Efficacior lingua quam litera:* The tongue is of greater efficacy then the Penne, And ſo I could wiſh rather to inlarge my ſelfe vnto you by word then by writing, (my occaſion of writing vnto you at this time being very ſerious) yet ſith according to the old Proverb, Gainſt neceſſitie there is no law, I will plead my cauſe by this mute Advocate of my minde.

So it is that I haue received command from our Superior to travell to the Citie of *Seleucia* within the Province of *Iſauria*,

Thoſe that are of religious Orders vow obedience to their Superiours,

who may cõmand them to run to any Angle of the world, to the *Indies*.

a place I know not where, & ſo I know not whether euer I ſhall ſee *England* againe. I will delay my Iourney eight weekes longer, and would intreat you (as you reſpect me) to ſend me over before my going the thirtie pounds you owe me. Though I told you I would forbeare it a yeare longer, yet now I cannot doe it, neither would you I hope deſire it, conſidering my caſe. I had come this Sommer into *England*, but that the *Superior* of our Order is thus pleaſed to put a tricke vpon me, the burthen whereof I muſt patiently vnder-goe. I haue deſerved better I am ſure, then to be ſo foyſted off and driven God knows where. I wrote vnto you a fortnight ſince by Mr *Herbart*, deſiring you to ſend me a dozen yards of good broad-cloth, of a fine new mixt colour for a friend of mine. Wee every day expect to heare from you and to receiue it. The money that is in my brother *Iames* hands I freely forgiue him, for I know he needs it. I procured Mr *Shepheard* an *Indulgence*, but there is yet twelue pounds of the char-

The Popes pardons you find are hardly purchaſed.

ges

ges vnſent, I harken ſtill when I ſhall receiue it. If he haue not yet taken order (as I appointed him) for the payment of it in *Anwerpe*; I pray ſpeake to him that he ſend it over with your money. I pray let there be no iarring betwixt my brother *Robert* and you: I haue written to him and charged him deeply to behaue himſelfe ſoberly and lovingly toward you. Had I come over as was intended, wee might haue had great comfort one of another. I envy not the braue life which my fellow Prieſts in *England* now lead. Remember me dearely to Maſter *Browne*, Mr *Midleton*, Mr *Iones*, Mr *Curley*, Mr *Bond*, and whom elſe of my acquaintance you meet withall, and let them know what is become of me. Tell Maſter *Midleton* that he looke well to my Bookes, and if I never ſee him againe they are his. I deſire him to write to me ſo ſoone as he can. Let me heare how the *Catholicke Cauſe* doth thriue of late. I heare all is as we would haue it. I cannot write what I would at this time, but

Not ſo Sir, for you would haue all turnd topſie turuye. Againe your new *Hierarchy* is not yet eſtabliſhed.

but deferre it till I heare of another Meſſenger. And ſo deſiring you to pray for me I reſt

Liſle Aprill 8.
1623. *Your loving Brother,*

P. Rowe.

The *Hollanders* haue had a late overthrow; and for other Newes we haue none.

The

The Comment.

THoſe newes now which the *Romaniſts*, the Authors of the aforeſaid Letters intended ſhould be *Occulté dimiſſa* privately conveyed to their true-hearted friends in *England*, are by a wrong Meſſenger, *Oculis & auribus ſubiecta infidelibus*, miſcarried farre contrary to their hopes and expectation. It is eaſily collected from their ſaid Letters of what ſpirit and temper they are, what marke they ſhoot at. I deſire the Reader to make conſtruction of ſome things himſelfe. I haue by the meanes of good friends come to the ſight of other Letters of theirs, all which ſauour of nothing but rancour and malice againſt vs *Proteſtants*. But alas what are all their ſtout Inuectiues, but ſo many guſts of wind to drowne in diſgrace the ſhip of Chriſt? What are all their threats but raging waues that batter her? What are their peeviſh and malicious ſlanders, the fond abſurdities they foiſt vpon vs, but horrible monſters? What all their brags and boaſts, but *Syrens* ſongs? Such waues againſt Gods Church haue never wanted in any age, who by battering her haue broken themſelues; yet will not the latter learne of the former, nor feare their ends whoſe courſes they follow,

follow, but with a new rage of fury run to their ruine.



A PROCLAMATION Concerning the Sale of *Indulgences* at the next *Staple Faire* at *Rome* now neere at hand *Anno Domini* 1625. Called the great yeare of *Iubilee*.

IT is not vnknowne to the learneder ſort eſpecially of thoſe who liue within the Circle of the Chriſtian Papalizing world, that this preſent yeare of Grace 1624. is the Eeue or Vigill of the blith iolly yeare of *Iubilee*, beginning *In die Natalis Domini prox.* when the grand Mart of *Pardons* & *Indulgences* is to be ſet vp, and open ſhop thereof to be kept in the Pope-holy merry old Citie of *Rome*.

In the Eeue of this great *Staple Faire*, it behooveth we who haue devoted my ſelfe in all ſervice to his *Holines*, to exhort and adviſe all tender-hearted *Romaniſts*, to provide themſelues with two things eſpecially, *Sinnes inough*, and *Gold inough*. Sinnes inough, elſe there will be no

wounds to cure. Gold inough, elſe there will be no cure for the wounds. The weakenes and corruptiō of our nature will beget the firſt, we need no ſpurre to gallop downe that Hill. And the corruptions of the Court of *Rome* will attract the other.

Depoſcuntur opes tanquam medicina malorum,
Exportantur opes irritamenta malorum.

In this great *Faire* I muſt tell you wee haue nothing but honeſt and faire dealing, our trading being by way of compenſation in equall ballance. *Sinne* you know is ſo heavie a thing that it *preſſeth a man downe into Hell.* Nothing therefore is able to lift a man vp from the downefall, but that which it ſelfe is moſt heavie. Philoſophy and Experience tell vs, that *Auro nihil grauius*, no created matter in the world weighes heavier then gold. Nothing therefore hath our hallowing holy Father the Pope thought fitter to put into his ſcales to lift men out of *Purgatory* and mount them on high than maſſie ſilver and gold. Whereof if thou come to our Stations at *Rome*, ſee thou bring thy burthen and weight. *Auro enim nihil rarius, nil charius, nil ſuauius, nil gratius.* Nothing at his *Holines* Market may be ſold without gold. But bring that; and then as for *Diſpenſations*, *Abſolutions*, *Appellations*, *Faculties*, *Inueſtitures*, and ſuch *Intereſts* as the Church of *Rome* doth affoord, thou ſhalt want none; So ſay the *Negotiators* of that *Apoſtolicall Sea.* Oh

braue

braue and beautifull *Rome? The Merchants are waxen rich with the aboundance of thy pleasures. Vnde haberi posßit Indulgentiarum communicatio nisi ab hac sede*, saith *Bellarmine* the great Bailif and Clerke of this Market? Who can forgiue sinnes but the *Pope* onely? His *Pardons* are that traffique whereby the Church of *Rome* (whereof his *Holines* is the Head) keepeth her intimate correspondency and participation with all her members, tying thereby their consciences by a secret and strong obligation vnto the Pontificall Seate. Apoc. 18.

Doth any one thinke that they are ordinary trinkets and trifles which are set to sale in the *Popes* Market? Commodities vendible at *Sturbridge*, or *Bartholmew Faire?* Fye younster, you are much deceived. Famous *Babylon, the seauen hild Citie*, Papall *Rome, Shee shall haue many that shall be Merchants vnto her of the soules of men.* Apoc. 18. 13. Her *Indulgences* are a relaxation of temporall paines inflicted vpon soules in *Purgatory*. And is it a small matter I pray you to escape the hot, fiery, flagrant, torrid, sulphurous smoake and flames of *Purgatory?* Oh no; It is written in the Decrees, *There is no earthly paine or Martyrdome, to be compared to the paines of Purgatory*. And the holy man that Angelicall Doctor *Thomas* of *Aquine* saith, *That the paine of the fire of hell, and the fire of Purgatory is all one, and that they differ nothing at all, but that the one is but temporall and the other eternall.* *Virgill* set a partition of *Iron* and other mettall betwixt those two fires. Yet some

In foro Papali.

Capit. quid in aliud distinct. 25.

Æneiad. lib. 6.

men be of opinion that the partition was but a pale made of Wainſcot, which (becauſe it was of wood) was long agone burnt away; ſo that now *Hell* and *Purgatory* enter both in at one hole and are both but one fire. There was a ſoule which had lyen thirtie yeares in *Purgatory* (ſaith the Booke called *Sermones diſcipuli de Tempore*) and at laſt there came an Angell, who did bid the ſoule chuſe, whether it would tarry yet one ſhort Winters day in *Purgatory*, or that it would returne into the world againe, and there doe a marveilous hard penance, to wit, for one long hundred yeares ſpace ſhould goe barefoot, and tread ſtill vpon ſharpe iron nailes, eate nothing elſe but browne bread, and drinke bitter gall mingled with vinegar, and weare a cloth of Camels haire next the skinne, and a ſtone vnder the head in place of a pillow. This ſoule did chuſe much rather to doe all that ſame hard penance in earth, than to tarry one day longer in *Purgatory*. Conſider now what a ſharpe, bitter, biting ſauce *Purgatory* is, all the plagues & pains whereof thou maiſt eſcape if thou wilt but goe to the *Faire* at *Rome*, and carry ſome ſtore of money with thee.

Hell and Purgatory both but one Kitchen.

Sermones diſcipuli de tempore & de ſanctis. ſerm. 160.

In the territory of *Apamea* a towne of *Syria*, there liued one *German Moſſocus* a man very rich and covetous. He was adviſed by his friends in one of the yeares of *Grace* or *Iubilee* to travell to *Rome*, there to be made a brother of the *Gild*, and to partake of all the *Indulgences*, *Remiſſions*, *Priviledges*, *Liberties*, *Diſpenſations*, *Sacrifices*, *Be-*

A prettie tale to tole Greiſt to the Popes Mill.

ne-

nedictions, &c. which his *Holines* is vſed to giue at that time publickely: the ſaid *German* was ſo loth to part with his money, and to be at any expence in trauelling to *Rome*, that he choſe rather to looſe that great bleſſing offred him, then to vnlooſe any of his worme-eaten rotten bags of ſiluer. Wherefore marke what followed. His houſe was burnt downe to the ground, and his money periſhed therewith, and himſelfe narrowly at that time eſcaped the fire. And now his riches being all vaniſhed, he trauailed to *Rome* for *Indulgence* & *Pardon* for his ſinnes, where being arriued he entred into the Temple of S. *Conſtanza*, where there met him the Ghoſt of one *Iſaac* a neighbour of his, who dyed ſome two yeares before, and told him he had all that while beene in *Purgatory*; but now (quoth he) by the helpe of the *holy Maſſes*, *Mattenſes*, *Suffrages*, *Almeſdeeds*, *Pilgrimages*, and other *good workes of pietie and charitie* had at this time, I am delivered. Thoſe bitter paines that I haue indured (quoth the Ghoſt) thou mighteſt haue eſcaped, but that thou didſt regard a little dirt and duſt, that is thy money more then thy ſoule; thou haſt eſcaped of late one fire, the burning of thy body; but there is a worſe fire the *flames of Purgatory*, which thou canſt not eſcape. *German Moſſoeus* herevpon much amazed, pined away and about a weeke after dyed. And at the very inſtant as he was departing out of the world, he was heard pronounce theſe words; *I ſee the Flame.*

In the Booke called *The proofe of Purgatory*, Printed *An.* 1621. *pag.* 84. 85.

Againe, one *Hernandes Garcia*, Earle of *Caſtile* in *Spaine*, who warred much with *Almancor* of *Cordaba* King of the *Moores*, being to fight a great battaile againſt his ſaid Adverſary, was deſirous afore his going into the field to get our *holy Father* the *Popes Benediction*, not doubting but by meanes thereof he ſhould haue the more proſperous ſucceſſe. And ſo with haſt to *Rome* he went, where being arrived he viſited his *Holines*, who did *Bleſſe* him and thereby aſſured him of victory. At the ſame time he obtained from his *Holines* a ſpeciall pardon and plenary *Indulgence* for all his ſinnes; and then ſalied vpon the *Moores*. In the conflict the *Moores* were chaſed, and admirably diſcomfited. Great cauſe here was for *Hernandes* to praiſe God for the grace he receiued from his *Holines*, finding that good iſſue in his aforeſaid affaires. But he became moſt ingratefull, and did at a certaine time ſcoffe at the *Popes Indulgences*, no whit regarding the ineſtimable weight thereof. But marke his reward: he was preſently ſtricken *lame* and *blinde*. And after that there appeared vnto him many thouſand ſoules, who ſaid they came out of *Purgatory*, and did ſtriue amongſt themſelues who ſhould gaine of his *Holines* that *Pardon* which had beene given to this ſaid *Hernand Garcia*, and by him wretch not eſteemed. This ſaid *viſion* brought him to a remembrance of his impietie, & a ſerious conſideration of the infinite myſtery of the *Popes Indulgence*, which is perfectly auaileable to purge a man from his ſinnes, and to free him from the ſcorching

Belike it was Holiday with them that day: For learned Mr *Stevens* writeth that vpon any Saints day The ſoules in *Purgatory* are at reſt.

ſcorching paines of *Purgatory*. So that after, he repented him of his former evill, and ſtill ſued vnto the *Pope* to be againe mercifull vnto him. And after the performance of great *penance* he was againe pardoned by his *Holines*. Which pardon was no ſooner granted, but he had his ſight reſtored him, and the perfect vſe of his limmes as he had before. Witneſſe the Author of the Booke before Cited, called *The Proofe of Purgatory*. pag. 71. 72. *Et ſequ.*

Here are too tales able to ſtop the mouth of the moſt obſtinate Hereticke in the world, who ſhall be bold to ſay the *Popes Indulgences* are but pickpurſe traſh and trumpery: Oh yes note the puniſhments of the contemners of them: marke their extraordinary operation, farre beyond any quack-ſalving Empericks pill or potion. A man blinde and lame you haue heard reſtored to his limmes and ſight by the holy *Fathers* onely *Pardon* and *Indulgence*. And but that one of his *Holines Canonicall Authors* told mee of it, I ſhould haue ſworne it had beene a lye in a budget. For my owne part I now know what to thinke, beleeue it elſe who will.

Yet it may be; as *Æſop* deviſed all his *Fables* for the *Morals* ſake: So the Popiſh Legendarians inuent their tales to make a good morall vſe of them onely, for the wealth and reputation of the *Pope* and his Clergie. *Purgatory*, *Pardons*, and *Indulgences*, indeed they are the Channels that bring water to the Biſhop of *Rome* and his Chaplaines Mill; the ſtalking walking Horſes that bring

bring home all the Provander and proviſion to his *Holines* Kitchen: the Poſts or Pillers that vphold the whole fabrick of their *Maſſes*, *Miracles*, *Proceſsions*, *Pilgrimages*, *Dirges*, and the like.

Pope *Iohn* the eight, through the great pittie that he had vpon the ſilly ſoules burnt and broiled in *Purgatory* (like dryed Herring, or *Weſtphalian* Hammes or Gamons of Bacon which hang ſeaven yeares long in the ſmoake) by the good and ripe adviſe and councell of *Odilion* a holy Father and Monke of an Abby called *Clunie* did command and ordaine that alwayes the next day after *All-hallowes* day, a ſolemne day of devotion ſhould be kept for all Chriſten ſoules: which order is very preciſely followed and obſerved by our deere mother the holy Church of *Rome*, and many yeares of Pardon given or granted to all thoſe, which vpon that day doe devoutly viſit the Chantry Prieſts and Maſſes of *Scali Cœli*, vſing their purſe liberally for that purpoſe, and to haue a trentall of Maſſes, a ſacke full of ſeven Pſalmes, and three or foure pokes packt with *Pater noſters* and *Aue Maries*, all well meaſured and filled, whereof to make a preſent to the ſilly ſoules in *Purgatory*, for that is fit meate for their mouths, and they are as well refreſhed with thoſe dainties, as though they were wrapped about the head with a wet clout in a cold morning. But yet I will not omit a pretty take for my purpoſe.

All-ſoules day.

Wee read (quoth the Author of the booke called *Sermones diſcipuli de tempore*) that in old time

Serm. 42.

good

good people would on *All-hallowen* day take bread and deale for all Chriſten ſoules. And one good Woman a widdow, who had in ſtore but three pecks of flower, did make it all into loaues and deale it, ſaying to them that receiued it, Remember to pray for the ſoule of my Mother. And one of them praying very earneſtly for the ſoule of this good Womans Mother, her Mother appeared vnto her and told her, my daughter by her charitie and thou by thy good prayers haſt now helped me out of *Purgatory*; Tell my daughter that ſhee ſell her Cow and goe preſently to *Rome* to the *Popes Holines* for a Pardon for her ſinnes, and then ſhee may be eaſed of ſuch paines as I haue indured: which being told to her daughter, ſhee reioyced much and did as ſhee was bidden, and went to *Rome*, and had *Indulgence*. And the *Pope* by divine revelation knew before ſhee came of all that had happened to her.

This Tale is alledged by Father *Steuens* in his Booke called *The Vnity of Gods Church*, pag. 271.

Let me then intreat all honeſt *Engliſh Italianated Romaniſts*, who are willing to chaffer for this ſingular, exquiſite commoditie of *Indulgence* at the beſt hand in this next enſuing yeare of *Iubilee*, that they provide them of good ſtore of caſh; though I heare *Pardons* will be then very plenty, and therefore the leſſe dainty.

The *prices* they ſhall find high or low according to the courſeneſſe or fineneſſe of their Remiſſion, the lightneſſe or weightineſſe of the crime, the abilitie or weakneſſe of the purchaſer. I haue within theſe few daies ſeene in the hands

of one (who eſteemeth it as a great raritie) an authenticall Booke of the particular Prices and Taxations of all Pardons, Faculties, and Indulgences grantable by the *Popes* liberall *Holines*, which Booke was Printed aboue an hundred yeares agoe in *Paris*, bearing the name of *Taxa Cameræ Apoſtolicæ*, which as I gueſſe is like to be publiſhed in *Engliſh* ere long againſt the opening of the great Market, for the benefit of the Chriſtian world. And ſure a great benefit it is and ſpeciall conveniency to our *Romaniſts* who are willing to trade, to know before hand the prices of the Market by the Booke of the generall Bailiffe, or Clearke of the Market. It is defended by ſome Writers that the common *Indulgences* onely, with the Letters of pardon, and the *Reſeruationes pectorales, mentales, regreſſus generales & ſpeciales acceſſus*, with other ſuch trifles more, are worth to the *Pope* in one onely Kingdome aboue two hundred thouſand Crownes a yeare: which through all Chriſtendome would amount to aboue tenne millions of Crownes, which is a prettie moderate reckoning or ſumme. I haue beene informed by ſome of the *Prieſts* in *London* that ſome great perſons of our Kingdome haue ſent the Pope two or three hundred pounds a piece for Pardons. The vſe of ſome of which Indulgences in the manner of their proceedings is very remarkable. For they are the Mother or Midwife of many wicked practiſes, for the advantage of their Church, as being the very bellowes which blow the fire of Treaſon againſt the perſons

Defenſio Pariſien. Curiæ pro libertate Eccl. Gall. Ludouic. 11. Oblato anno. 77.

ſons and ſtates of Princes. This ware bewitcheth not onely private men, but great *Kings*; For *her Merchants are the great men of the earth.* Apoc. 18. 3. Therefore infinite ſtore of this *Babylonian* trumpery was tranſported vnto the poore *Indians*, for the pretended benefit of their ſoules, but for the intended benefit of a Princes worldly eſtate.

The *Miniſtration* of the Popes pardons is with the ingredients of *Parchment*, *Waxe*, and *encaunted Words*, all which by purging the entrailes of their purſes haue a wonderfull operation in them.

The Treaſury of *Indulgences* is ſhut vp in a Cheſt (his *Holines* having the Keyes) wherein is heaped vp all the ſuperfluous meritorious good workes of S^t *Francis*, S^r *Benedict*, S^t *Dominick*, S^t *Thomas a Becket*, S^t *Boniface*, S^t *Alphonſe*, and other holy Fathers, whoſe merits being ſo overflowing plentifull, over and beſide what hath anſwered for their owne ſinnes, the *Pope* diſpenſeth and diſtributeth the remainder to every perſon according to his *Holines* diſcretion, which is much guided by weight and meaſure of that which is brought to purchaſe a good Market. The bottome of this Cheſt is ſo vnplummetable, that it can never be ſounded, emptied nor diminiſhed. If it were poſſible that all the people of the world did goe to *Rome* in one yeare of *Iubilee* that every one might receiue full Indulgence and Pardon, yet ſhould the ſame Cheſt be no more emptied thereby, then the Ocean Sea ſhould be with taking out of it one ſpoonfull of wa-

Petrus Aſores in Catholica aſſertione de lege.

Vid. Extrauag. Clement. 6.

Theſaurum Eccleſiæ vocant Chriſti & ſanctorum Apoſtolorum, Martyrumq; merita. Caluin. Inſtit. lib. 3 cap. 5.

water; or S^t *Goddards* mountaines be diminiſhed by taking from them one handfull of ſand.

Tho. Becon. de Reliqu. Eccl. Rom. fol. 186.

Laſtly, as for the *extent* of theſe *Indulgences*. Some of them are for an hundred thouſand yeares, ſo liberall is the holy Father. Pope *Innocent* the 8. granted ſome for fifty thouſand yeares as but an ordinary kindneſſe; Pope *Clement* the 7. for fortie thouſand; Pope *Clement* the 5. for thirtie thouſand yeares. Some are granted to the *liuing*, ſome to the *dead*. Some purchaſe pardons as they doe Lands, not onely for themſelues, but their *heires*. Some haue their *whole* ſinnes remitted, ſome but *part*. Some haue power granted for the freeing of *one* ſoule out of *Purgatory* by the *Popes* Indulgence, others haue libertie to free *many*. Some of their *diſpenſations* are the *diſſipations* of divine and humane right; ſome are the diſvniting of naturall and morall bands. Some are to tye Princes in vnlawfull marriage; ſome to vntie many Subiects from lawfull obedience: All of them are of great preſumption againſt the Lawes of *God* and *Nature*. *Sunt ſanguinis Chriſti prophanatio, Satanæq; ludibrium, quo Chriſtianum populum a Dei gratia, â vita quæ eſt in Chriſto abducant, & a vera ſalutis via avertant.*

Plenaria Indulgentia a Papâ Centorũ annorum: a Cardinalibus centum dierũ: ab Epiſcopis quadraginta.

Calvin. Inſtitut. lib. 3. cap. 5.

SPECI-

SPECIALL INDVLGENCES PVRCHASED AT *Rome*, granted to diverſe Engliſh Gentle beleeving *Roman Catholickes*, for their money.

MY chiefe intent in propounding a recitall of particular *Indulgences* given to diverſe particular men of our Nation, is not (God is my witnes) to caſt imputation of folly vpon Gentlemen of worthy and reſpected Families in our Nation; but to imply and ſignifie in regard of the publicke by this taſt and eſſay, what great ſummes of money are exhauſted and gotten out of this Kingdome to inrich *Rome* vpon pretence of theſe and other ſuch like Trumperies. They *make a Mart of the Nations. Eſa.* 23. 3. The Papall pardons indeed which like Summer-ſwallowes ſo buſily fly abroad, what are they els then very

very Nets for money, Impoſtures, Sophiſticati-ons, Circunductions, Colluſions, and Deceivings of the people, defacings of Chriſts death, obſcurings of Gods free grace, very ſpurres vnto all lewdneſſe of life? For what offence, knavery, ſinne, or abhomination can be ſo great, which may not be healed and made cleane with the mollifying oyle of the *Popes* candid *Indulgence?*

——*Venalia Romæ*
Thura, Sacerdotes, cælum eſt venale, Deuſq;.

Indulgences granted to *Reliques*, *Croſſes*, *Beades* and *Pictures*, at the inſtance of Sr *Robert Sherley*, Ambaſſadour from the King of *Perſia*, *to all Chriſtian Princes.*

THoſe who having any of the aforeſaid things, ſhall confeſſe and communicate, or ſay Maſſe, and moreover ſhall ſay the Pſalme *De profundis*, with one *Pater Noſter* and one *Aue*; and thoſe that cannot read, three *Pater noſters* and three *Aue's*, gaine a plenary and deliuer a ſoule out of *Purgatory*. 1.

Thoſe who ſhall ſay *The Divine Office*, or *Offium B. Mariæ*, or 7 *Pſalmes*, or *Coron. of our Lady*, or a third part of the *Roſary*, or the *Letanies of Saints* with the Prayers, or that of our *Lady* approued, praying our Saviour for the exaltation of holy Church, and extirpation of hereſie, gaine all the *Indulgences* which in that day are got in all the Churches within and without the walles of *Rome*, and a Plenary for thoſe that ſhall be confeſſed and communicated. 2.

Thoſe who ſhall ſay three *Pater noſters* and three *Aue maries*, praying our Saviour for the Ad- 3.

Advancement and Honor of S^r *Robert Sherley*, a grand Promotor of the *Catholicke* cauſe, deſiring alſo the increaſe of all Religious Orders, they are made partakers of all the Interceſſions of the aforeſaid renowned Knight; as alſo of all the ſacrifices, prayers, faſtings, mortifications, and pious workes of any of the members of the Catholicke Church.

4 Every time that any one ſhall examine his conſcience, and after the ſame ſhall ſay one *Pater noſter* and one *Aue Marie*; praying for the exaltation of holy Church, and extirpation of hereſie, he doth gaine the Remiſſion of the third part of his ſinnes, and being confeſſed and communicated, ſaying ſeaven *Pater noſters* and ſeaven *Aue Maries*, deliver three ſoules out of *Purgatory*.

Indulgences granted to *Croſſes*, *Beads*, and *Pictures*, at the inſtance of the Procurators of the Canonization of S^t *Carolo Boromeo*.

THIS *Holines* doth grant to any that ſhall haue about him any of thoſe forenamed things bleſſed, and praying before any of the ſaid Pictures, ſhall ſay *the office of our Ladie*, of our *Sauiour*, or of the *dead*, or the ſeaven Penitentiall *Pſalmes*, or *graduall*, or the *Coronarie of our Ladie*, or of our *Sauiour*, or the third part of the *Roſarie*, or ſhall *heare Maſſe*, or a *Preaching*, or ſhall *viſite* the moſt holy *Sacrament*, or ſhall accompany it, or ſhall giue an Almes, or doe any other like workes (although they ſhould be bound to doe the ſame) praying for the extirpation of hereſie, gaine for every time the remiſſiō of the third part of their ſinnes, and being confeſſed, and communicated, a *plenarie Indulgence*, *a pœna et culpa*, *&c.* 1.

His *Holines* doth alſo grant to every one that ſhall make reuerence to any *Croſſe* or *Picture*, or ſhall recommend himſelfe to *God*, to our *Ladie*, to his *good Angell*, or to that *Saint* which he is moſt deuoted to, or ſhall giue *thankes* to God for his benefits receiued, or in the beginning any action, or in time of any tribulation ſhall *ſigne* him- 2.

himselfe three times with the signe of the holy Crosse, or shal say once *Deus in adiutorium meum intende*, or shall doe other pious or charitable workes, gaine for every time *twentie yeares of Indulgence*.

3. For every one that are *penitent* for their sinnes, with purpose to Confesse them, and communicate, shall gaine ten yeares of *Indulgence*, & when moreover they shall examine their consciences, they gaine *remission* of the *third part of their sins*, and being effectually confessed, praying to God for the happie estate of holy Church, gaine *dubble*.

4. And every time that any *Priest* shall *confesse* & *communicate* or say *Masse* (as well being bound as for devotion) and pray to God for the *extirpation of heresie*, or the *exaltation of holy Church*, he shall gaine a *plenarie*, and praying for the *soules in Purgatory*, deliver every time a soule thence, according to their owne intention.

Whosoever shall cause to be sayd *three Masses* of the dead in one or more dayes twelue times in the yeare; for every time *deliuereth a soule out of Purgatory*, according to his owne intention.

5. Whosoever vpon *holy Thursday*, and vpon the day of the *Ascension of our Saviour* shall be confessed and communicate, and shall pray for his *Holines*; and for the exaltation of holy Church, gaineth the *Indulgences* of the blessing of his *Holines*, which he is vsed to giue publickly in that day as if he were present.

6. In the dayes of the *Stations* of *Reme*, in what time of the yeare soever, who so hath any of the afore-

aforesaid holy things, may gaine the same *Indulgence* as well for the *liuing* as the *dead*, saying in the Church, or at home before some of the sayd Pictures fiue *Pater nosters*, and fiue *Aue's* in honor of the most holy blood of our Saviour, sprinckled in his most holy Passion.

Whosoever shall say one *Miserere*, or one *Credo*, &c. or *Te Deum*, &c. in honor of the *most holy blood* as aboue, and *kisse the ground three times*, may be partaker of the *Indulgence* which they doe gaine, which make the going of the *holy stayres* that day. 7.

Those which are present at the most holy sacrifice of the *Masse*, and shall *pray for his Holines*, for the *Christian Princes*, and *tranquilitie of their state*, doe gaine every time all the *Indulgences* and *Graces* which in that day are got by visiting all the Churches within and without *Rome*. 8.

Whosoever shall pray for the *conseruation and increase of religious Orders*, is made partaker of all their sacrifices, fastings, disciplines, prayers, and other their good workes, as if he were a member of any of them. 9.

Whosoever having confessed and communicated in the feast of S^t *Charles*, shall say fiue *Pater nosters* and fiue *Aue's* in honor of the Passion of our *Saviour*, getteth a *plenarie*, and the remission of all their sinnes. 10.

Likewise his *Holines* doth grant to those that say one *Pater noster* and *Aue*, or the *Psalme Laudate Dominum omnes gentes*, or the Psalme *De profundis*, or shall kisse any of the aboue named holy 11.

ly things, saying three times *Iesus* and one *Salve*, Pardon for all those deserts which they haue vnadvisedly committed in saying the *divine office* (either being bound thereto or for devotion) or any errour in saying *the office of our Ladie*, or our *Saviour*, or by saying or hearing *Masse*, or saying or doing any other kinde of spirituall worke.

12. Whosoever shall be *hindred* by any lawfull cause so that he cannot be present at *Masse*, or that being a Priest cannot say *Masse*, or cannot say his *office*, or other things to which he was bound; By saying fiue *Pater nosters* and fiue *Aue's* in honor of the most sacred blood of our *Saviour* sprinkled in his most holy Passion, obtaineth the same *Indulgence* which he should haue had in fulfilling the aforesayd things. Those which at the point of death devoutly say once *Iesu* with heart, not being able to pronounce it with their mouths, being therewith contrite, not being able to be confessed and communicated, obtaine all *Indulgences* in forme of a *Iubilee*.

13. Lastly, his *Holines* doth grant over and beside the aboue-named *Indulgences* and *graces* (of what sort soever they be) that it shall be sufficient for any one to haue of the aforesayd holy things either *proper* or *borrowed*, and if that it happen any do breake or be lost, one other may be put in the place of the same, and shall haue the same *graces* and *Indulgences*, and that they doe serue for all places of the world, neither are they to be recalled, except there be expresse mention made of the aforesaid Chapters.

Indulgences granted to a Counteſſe of this Kingdome by the Interceſſion of her Sonne.

Anno Domini 1607.

THIS *Holines* is pleaſed to grant that for thirtie yeares following, vpon the ſixt of *February*, every yeare, in the Church of *Santa Maria Maggiore*, (which is ſeated vpon one of the ſeaven *Hills*, called *Mons Eſquilinus*) there ſhall be ſaid that day at the high *Altar* a *Maſſe* for the ſaid Counteſſe, and thereby ſhall ſhee obtaine a *plenary remiſsion* for all her ſinnes paſt. And by repeating fiue *Pater Noſters*, fiue *Aue's*, and one *Credo*, &c. Shee ſhall be able her ſelfe to free a ſoule that day out of *Purgatory*. 1.

It is granted vnto the ſaid honourable Lady, that within a private Chappell of the aforeſayd Church, called the *Splendid Chappell of Pope Paolo* the V. (where he lyeth buried) there ſhall be ſaid vpon the ſeventh of *February* during the ſpace of thirtie yeares following, *Maſſes* for the children and kinred of the ſaid Counteſſe; and by vertue thereof the third part of their ſinnes ſhall be remitted; And if they be Confeſſed and Communicate the ſame day, they ſhall obtaine a *plenary Indulgence*. 2.

3. It ſhall be lawfull for the ſaid Lady and her Children in time of Lent, and other times of the yeare in the which white meats be prohibite and forbidden, to eate egges, cheeſe, milke, butter, and other ſuch like, freely and without ſcrupuloſitie; and if they be ſicke they may alſo eate fleſh.

Laſtly, to the aforeſaid Lady for diverſe her pious workes, eſpecially for her ſuſtentation and maintenance of a *Holy man* to ſay *Maſſe* daily for the ſoules in *Purgatory*, ſhee ſhall at the houre of her death haue full remiſſion of all her ſinnes, exceſſes, and treſpaſſes whatſoever. *A pœna & culpa &c.* The like *Indulgence* hath ſhee gained for her children, and as many of her kinred as ſhee ſhall pray for, or wiſh well vnto.

Indulgences granted to the *Catholickes* of *England*, at the instance of Cardinall *Allen*.

THIS *Holines* doth grant to all the kinred and friends of the said Cardinall (imbracing the *Romish Catholick Religion*, and saying every day three *Pater nosters* and three *Aue Maries*) freedome from the paines of *Purgatory*, and every one of them who shall say one *Pater noster* and one *Aue* more for the honor of the said *Holy Cardinall*, shall get a *plenary Indulgence* for his friend. 1.

Whosoever shall cause to be said three *Masses* of the dead in one or more dayes twelue times in the yeare; For every time delivereth a soule out of *Purgatory*, according to his owne intention. 2.

Whosoever *Catholicke* of *England* vpon holy *Thursday* before *Easter*, and *Ascension* of our *Saviour* shall be Confessed and Communicate, and shall pray for his *Holines*, for the Cardinalls, and for the Exaltation of holy Church, gaineth the *Indulgences* of the blessing of his *Holines*, (which he is vsed to giue publickly in that day) as if he were present. 3.

Whosoever honoureth our *Lady* with three *Ave Maria's* in a day more then is inioyned by his Confessor, and once in a weeke shall say over this Prayer. 4.

O domina mea ſancta Maria, mater Dei, pietate pleniſſima, ſummi Regis filia, mater glorioſiſſima, mater orphanorum, conſolatio deſolatorum, via errantium, ſalus omnium in te ſperantium, virgo ante partum, virgo in partu, & virgo poſt partum; fons miſericordiæ, fons ſalutis & gratiæ, fons conſolationis & indulgentiæ, fons pietatis & lætitiæ, fons vitæ & veniæ; hodie & quotidie, & in hora exitus mei, & animam meam & corpus meum tibi commendo: omnem ſpem meam & conſolationem meam, omnes anguſtias & miſerias meas, vitam & finem vitæ meæ tibi committo. Amen.

Virgo virginum præclara.
Mihi iam non ſis amara.

Whoſoever performeth the premiſſes ſhall receiue many bleſſings from our *Lady* in this life, and at his death our *Lady* ſhall appeare vnto him and comfort him.

His *Holines* doth command all thoſe that honor our *Lady* to carry about with them, the booke called *Officium B. Mariæ Virginis*, or our *Ladyes Pſalter*; and to keepe our *Ladyes Beads* and *Pictures*.

Indulgences and *Pardons* granted to Sir *Iohn Markam*, Knight.

Anno Domini. 1608.

HIS *Holines* doth grant vnto the ſaid Knight for diverſe his pious and laudable *acts*, plenary Pardon and Abſolution for all his ſinnes formerly committed; as alſo Impoſſibility for the paines of *Purgatory*, promiſing him a good Angell alwaies to attend him: He doth further yeeld that whoſoever ſhall ſay for the ſoule of Sr *Iohn Markam* (being dead) thrice *Pater Noſter & Aue*, ſhall gaine fortie dayes of *Indulgence* whatſoever ſinne he commit. 1.

His *Holines* doth further grant to *Katherine* and *Mary*, ſiſters of the ſaid Sr *Iohn Markam* comming to Confeſſion and Communicating, and having any of the Meddalls of this Pardon, ſaying three *Pater noſters* and three *Aue's*, a plenary *Indulgence* for the time paſt; And if to the former they adde a *De profundis*, they obtaine 2.

Pardon for fiftie dayes after, and may deliver a ſoule out of *Purgatory*.

3. The ſaid S^r *Iohn Markam*, and his Siſters, ſaying with Devotion at the houre of their death (the word) *Ieſus*; or if either of them cannot for the extreamitie of their traunce pronounce it with the mouth, yet if eyther of the parties but thinke of that bleſſed name, they obtaine a plenary *Indulgence* in forme of a *Iubilee*.

A *Pardon* granted vnto Maſter *Rawſon* of *England.*

Anno Domini 1608.

THe ſaid Mr *Rawſon* having devoted himſelfe vnto the ſervice of the bleſſed Father and Law-maker S^t *Benedict*, hath obtained by the Interceſſion of the ſaid S^t *Benedict*, (who did call himſelfe from all worldly tumults to ſerue God alone) a plenary Pardon for himſelfe, and ſuch *Indulgence* as followeth for all his brethren the *Catholickes* of *England.*

Whoſoever ſhall ſay *Sancte Benedicte ora pro me*, with *Pater noſter & Aue*, ſhall forthwith haue a third part of his ſinnes remitted him. 1.

Whoſoever ſhall ſay three *Pater noſters* and three *Aue Maries* for the advancement and happy increaſe of all the Religious Profeſſors of the Order of S^t *Benedict*, ſhall participate a particular benefit by all their ſacrifices, prayers, faſtings, mortification and good workes, as if he were a particular member of that Religious Order. 2.

Whoſoever ſhall celebrate either by Devotion 3.

or Obligation for any part of that Order, ſhall forthwith deliver a ſoule out of *Purgatory*.

4. Whoſoever ſhall facrifice vnto the Diſciples of S^t *Benedict*, that is, to S^t *Placidus*, S^t *Maurus*, the Virgin S^t *Scholaſtica* his Siſter, and to all holy *Monkes* and *Nunnes*, ſhall be able to make warre againſt the *Fleſh*, the *World*, and the *Devill*, and inſtantly deliver two ſoules out of *Purgatory*.

Indulgences granted by his *Holines* to the Family of the MANFEILDS in *England*.

Anno Dominini 1608.

IN the dayes of the Stations of *Rome*, in what time of the yeare ſoever, any of the aforeſaid Family ſhall pray before any of the ſacred *Reliques* and *Pictures* ſent from his *Holines*, they ſhall gaine the ſame *Indulgence* as well for the liuing as the dead, as is giuen that day publickely at *Rome*, ſaying in the Church or at home before ſome of the ſaid Pictures or Reliques fiue *Pater noſters* and fiue *Aue Maries*, in honor of the moſt holy blood of our *Saviour* ſprinckled in his moſt holy Paſſion. 1.

Of little worth is that skull or dead mans bone which will not (by becõming a holy Relique) adde ſomething to the Popes Exchequer.

For ſaying one *Miſerere*, or one *Credo*, or *Te Deum*, &c. in honor of the moſt holy blood as aboue, and kiſſing the ground three times, any of the aforeſaid Family may be partaker of the *Indulgences* which they doe gaine who make the going of the *holy Stayres* that day. 2.

Whoſoeuer of the aforeſaid Family having Confeſſed and Communicated, ſhall ſay this 3.

Antiphon in honor of our *Lady*, gaineth a *plenary*, and ſhall free a ſoule out of *Purgatory*.

Aue Regina cœlorum,
Aue Domina Angelorum:
Salue radix, ſalue porta,
Ex qua mundo lux eſt orta.
Gaude virgo glorioſa,
Super omnes ſpecioſa;
Vale ô valde decora,
Et pro nobis Chriſtum exora.

Indulgences granted to the Family of the Lord *M.* in *England*, at the Interceſſion of *Tob. Mathew*.

Anno Domini. 1608.

THIS *Holines* hath granted vnto the ſaid Lord *M.* for the reliefe he hath affoorded vnto diſtreſſed *Catholickes*, as alſo for his bountie to the houſes of *Bruxells* and *Liſbon*, and for yeelding his helping hand to the repaire of the Churches of S^t *Peters*, *Santa Maria Maggiore*, S^t *Pauls*, S^t *Sebaſtian* and *Fabian*, S^t *Lawrance*, *Santa Croce*, S^t *Iohn de Lateran* neare *Rome*, that he ſhall be partaker of all the *Maſſes*, *Prayers*, *Faſtings*, *Watchings*, *Pilgrimages*, &c. had at the Stations of *Rome*; together with a *plenary Remiſsion* of all ſinnes, *A pœna & culpa*, &c. for a thouſand Lents and ſixtie-fiue yeares. And beſides ſaying any day of the yeare three *Pater Noſters* and three *Aue's* more then is commanded him by his ghoſtly Father, he ſhall be able to free one of his Friends out of *Purgatory*.

I wiſh rather that this Engliſh money had bin ſpent in *England* vpon ſome publicke ſervice there.

Indulgences

Indulgences very large granted to the Family of the Lord *W.* at the Interceſſion of the ſaid *T. M.*

Indulgences granted to the Family of the Lord *Va.* at the Interceſſion of *T. M.*



Indulgences

A PARDON GRANTED TO THO. GER. OF England Knight, and his Lady.

PAulus quintus Episcopus, servus servorum Dei: Dilecto filio nobili viro Tho. Ger. *Militi; & dilectæ in Christo filiæ nobili mulieri ejus uxori, salutem & Apostolicam benedictionem, &c.*

The same at large in English thus:

PAul the fift, Bishop, seruant of the seruants of God: To his beloued sonne the noble Gentleman *T.G.* the younger, Knight; and to his beloued daughter in Christ the noble Lady his wife, greeting and Apostolicall benediction. Hauing heard of late of some desires of yours which concerne the saluation of your

 soules,

ſoules, and receiuing your Petitions from the hands of the Religious man *Henry Stanley*, we haue granted to your ſaid Petitions a fauourable hearing, and by the tenour of theſe preſents doe grant this Indulgence to your deuotion. That ſuch a ghoſtly Father as either of you ſhal chuſe, ſhall haue power by Apoſtolicall authoritie, to grant to you full remiſſion of all your ſinnes whereof you ſhall be confeſſed, as alſo freedome from the paines of Purgatory. And euery Wedneſday, Friday, or Saturday that any of you ſhall ſay ouer the *Office of our Lady*, you ſhall merit for whom you loue beſt. And if vpon Eaſter day you ſhal be confeſſed and *communicate*, and ſay *nine Pater-noſters*, and *nine Aues*, with a *de profundis*, for the ſoules in Purgatory, you ſhall euerie time be able to free one ſoule thence. Alſo at the houre of your death the Deuill ſhall haue no power ouer you, nor at al trouble or torment you. What lawfull petitiō you ſhall ask at any time of God, he ſhal grant it you. Your enemies ſhall not preuaile againſt you. Yet

wee

we declare that if vpon confidence of this Remiſſion, you ſhall commit any notorious ſinnes wilfully, that then this preſent Pardon ſhall not helpe you as concerning them. You muſt alſo perſiſt in the vnitie and faith of the holy Church of *Rome*, and pray for the extirpation of hereſie, and liue in obedience and deuotion towards vs & our ſucceſſors Popes of *Rome*, canonically entring into that Sea, and further doe your dutie to all religious men. Laſtly, you ſhall giue twentie ſhillings yearlie towards the maintenance of the Cope of S. *Thomas Becket*, and euery Friday a penie to the firſt poore bodie you meet. Let it now be lawful for no man to infringe this Pardon and Grant of ours, or with any boldneſſe to contradict it. And if anie ſhal preſume to attempt any ſuch thing, let him know and aſſuredlie vnderſtand, that hee ſhall incurre the indignation of Almightie God, and of his bleſſed Apoſtles Saint *Peter* and Saint *Paul*, & all other Martyrs and Saints. Giuen at S. Peters in Rome, vnder the Fiſhers Ring, the 9 of Aprill, in the firſt yeare of our Papacy.

The forme of the Abſolution wherewith they are abſolued with whom his Holineſſe ſo graciouſly diſpenſeth.

AVthoritate Dei Patris Omnipotentis, & beatorum Petri & Pauli *Apoſtolorum ejus, ac authoritate Apoſtolica mihi in hac parte commiſſa: Ego abſolvo te ab omnibus peccatis tuis mihi per te vere confeſſis & contritis, & de quibus confiteri velles, ſi tuæ occurrerent memoriæ. Plenariam abſolutionem omnium peccatorum tuorum, in quantum claves Eccleſiæ ſe extendunt in hac parte, authoritate iſtarum literarum Apoſtolicarum tibi do & concedo, ita ut ſis abſolutus ante Tribunal Domini noſtri Jeſu Chriſti, habeaſque vitam æternam, & vivas in ſecula ſeculorũ. Amen.*

In

In Engliſh thus:

BY the authoritie of God the Father Almightie, & of his bleſſed Apoſtles *Peter* and *Paul*, and by the Apoſtolique authoritie committed vnto mee in this behalfe: I abſolue thee from all thy ſinnes, by thee to mee trulie confeſſed and contrite, and of which thou wouldſt haue been confeſſed, if they had come vnto thy remembrance. Moreouer I giue and grant vnto thee full abſolution and remiſſion of all thy ſinnes, ſo farre as the keies of the Church doe extend in this behalfe by the authoritie of theſe Apoſtolique Letters, ſo that thou be abſolued before the iudging ſeat of our Lord Ieſus Chriſt, and haue euerlaſting life, worlds without end. Amen.

Another forme of Absolution.

AUthoritate Dei Patris Omnipotentis, Apostolorum Petri & Pauli, & totius matris Ecclesiæ: ac virtute hujus Bullæ & Papalis Indulgentiæ, Ego absolvo te ab omnibus peccatis tuis, &c.

BY the authoritie of God the Father Almightie, of the Apostles *Peter* and *Paul*, and of all the mother Church, and by vertue of this Bull, the Popes Pardon, I absolue thee from all thy sinnes, &c.

A

A third forme of Abſolution.

AVthoritate Dei Omnipotentis, & beatorum Petri *&* Pauli *Apoſtolorum ejus, ac authoritate Apoſtolica mihi in hac parte commiſſa: Ego abſolvo te ab omnibus peccatis tuis & pœnis tibi in Purgatorio debitis propter culpas & offenſas quas contra Deum & animam tuam commiſiſti. Et in quantum mihi committitur, reſtituo te illi Innocentiæ, in qua eras quando baptizatus fuiſti, exceptis punctis hiis reſervatis Domino Papæ, ut anima tua vivat cum Chriſto in ſecula ſeculorum. Amen.*

BY the authority of God Almighty, and of his bleſſed Apoſtles *Peter* and *Paul*, and by the Apoſtolike authoritie committed vnto me in this behalfe, I ab-

Another forme of Abſolution.

AVthoritate Dei Patris Omnipotentis, Apoſtolorum Petri & Pauli, & totius matris Eccleſiæ: ac virtute hujus Bullæ & Papalis Indulgentiæ, Ego abſolvo te ab omnibus peccatis tuis, &c.

BY the authoritie of God the Father Almightie, of the Apoſtles *Peter* and *Paul*, and of all the mother Church, and by vertue of this Bull, the Popes Pardon, I abſolue thee from all thy ſinnes, &c.

A third forme of Abſolution.

AVthoritate Dei Omnipotentis, & beatorum Petri *&* Pauli *Apoſtolorum ejus, ac authoritate Apoſtolica mihi in hac parte commiſſa: Ego abſolvo te ab omnibus peccatis tuis & pœnis tibi in Purgatorio debitis propter culpas & offenſas quas contra Deum & animam tuam commiſiſti. Et in quantum mihi committitur, reſtituo te illi Innocentiæ, in qua eras quando baptizatus fuiſti, exceptis punctis hiis reſervatis Domino Papæ, ut anima tua vivat cum Chriſto in ſecula ſeculorum. Amen.*

BY the authority of God Almighty, and of his bleſſed Apoſtles *Peter* and *Paul*, and by the Apoſtolike authoritie committed vnto me in this behalfe, I ab-

abſolue thee from all thy ſins and paines due vnto thee in Purgatorie for the faults and offences which thou haſt committed againſt God and thine owne ſoule. And as much as lieth in my power, I reſtore thee vnto that Innocencie wherein thou wert when thou waſt baptiſed, thoſe points onely excepted, which are reſerued to the Lord Pope, that thy ſoule may liue with Chriſt worlds without end. *Amen.*

Gene-

Generall Pardons granted by diuers Popes for diuers conſiderations, &c.

Pope Innocent the 8, hath granted to euery man and woman that beareth the length vpon him of Chriſts nayles wherewith hee was faſtned to the Croſſe (the iuſt length of euery one of them was nine inches) and worſhippeth them daily with fiue *Pater noſters*, and fiue *Aues*, and a *Creed*, that hee ſhall haue granted him theſe ſeuen great gifts that follow.

The firſt is, *Hee ſhall neuer die ſudden nor euill death.* The ſecond is, *He ſhall neuer bee ſlaine with ſword nor weapon.* The third is, *His enemies ſhall neuer ouercome him.* The fourth is, *Poiſon nor falſe witneſſe ſhall neuer grieue him.* The fift is, *He ſhall haue ſufficient goods and honeſt liuing.* The ſixt is, *He ſhall not die without the Sacraments of the Church.* The ſeuenth is, *He ſhall be deliuered & defended from all wicked ſpirits, peſtilence, feuers, and other maladies.*

Pope Innocent the 8, &c.

TO all good Christian people disposed to say our Ladies Psalter within this Church or churchyard, on any of these beads, the which haue beene pardoned at the holie place of *Shene*, shall haue ten thousand yeares of pardon. Also for euerie word in the *Pater noster*, *Aue*, and *Credo*, 23 daies of pardon, *totiens*, *quotiens*.

Also they are pardoned at Sion, and by that ye shall haue for euery *Pater noster*, *Aue*, and *Credo* said on them, three hundred dayes of pardon. Also vnto all those that the beads do string, or cause to be stringed in time of necessity, there is granted by two Bishops fourescore dayes of pardon, and Gods blessing and theirs.

Also you must say first on the fiue beads fiue *Pater nosters*, fiue *Aue Maries*, and a *Creed*, in the worship of the 5 wounds of our Sauiour Christ, and then after euery *Creed*,

say on the first white bead of the fiue } *Iesu for thy holy name,*

and then on the red bead } *And for thy bitter passion,*

then on the first black bead } *Saue vs from sin & shame:*

then on the second black bead } *And endlesse damnation:*

and

and then on the last white bead { *Bring vs to the bliſſe,* / *That neuer ſhall miſſe* / *Sweet Ieſu, Amen.*

The Pardon wherof, remembring the wounds great and ſmall of our Sauiour Chriſt, is 5 thouſand, 4 hundred, 75 yeares, of theſe 5 beads. The whole ſumme of pardon granted of both Monaſteries for euery Pſalter ſaying on theſe beads, is 26 thouſand, 6 hundred yeares, and 50 dayes, *totiens, quotiens.*

Therefore let no man nor woman preſume to carrie away or to conuey the aforeſaid beads, but hang them againe where yee find them. For if they doe, they are accurſed foure times in the yeare in the generall ſentence. And at euery Pſalters end, pray for all chriſten ſoules.

Pope *Clement* the 7, with diuers other holy Fathers Popes of Rome his predeceſſors, of their paternall holineſſe and abundant graces, haue granted to all the brethren & ſiſterne of the ſaid gyld that now be, and to all other that will bee, full power and authority to chuſe them any able Prieſt to their Confeſſor, ſecular or religious, which may heare their confeſſions, and giue vnto them once in their life and in the Article of death, plenary and full remiſſion of all their ſins, exceſſes, offences, and treſpaſſes, how grieuous and enorme ſoeuer they be, *à pœna & culpa, &c.*

Againe the brethren and ſiſterne of the afore-

ſayd gyld, may ſay or cauſe to be ſaid, Maſſes and all other diuine Seruices before day light incontinent after three of the clock after midnight not onely in hallowed places, but alſo in vnhallowed places, though they bee ſuſpended or interdicted by ordinary authority.

Alſo euery brother and ſiſter that will ſay any Wedneſday, Friday, or Saturday, one *Pater noſter*, one *Aue Maria*, and a *Credo*, in any Church or Chappell where they doe dwell, prouided alway that they giue ſomewhat to the aforeſaid gyld, and put to their helping hand to the ſuſtentation and maintenance of the charges of the ſaid gyld, as oft as they ſhall ſo doe, ſhall haue cleane remiſſion *à pœna & culpa*, and the ſame remiſſion as if they had viſited the Chappell of *Scala cœli* of Rome, and the Church of S. *Iohn Lateranenſe*, when the Stations there be celebrated for the quicke and dead.

The picture of Saint *Iohn Baptiſt*, and a ſtone, will driue away an angry dog.

The aforeſaid brethren and ſiſterne alſo cauſing Maſſe to be ſaid either on the Wedneſday, Friday, or Saturday, in Church or Chappell for the dead, ſhall deliuer what ſoules they will, and as oft as they will out of Purgatory.

They may alſo lawfully in time of Lent and other times of the yeare, in the which white meats be prohibited and forbidden, eat egges, cheeſe, milke, butter, and all other white meats, freely & without ſcrupuloſity or grudge of conſcience: and if they be ſicke, they alſo may eate fleſh with counſell of their Ghoſtly father and Phyſitian.

And

And whosoeuer shall procure any man or woman to bee brother or sister of the aforesaid gyld, shall haue for his godly trauell fiue hundred yeares of pardon. Also euery brother and sister, with their fathers and mothers departed, shall be made partakers of all Masses, Mattenses, Prayers, Suffrages, Almes deeds, holy liuings, Pilgrimages, and all other good deeds & works of piety and charitie, the which be done and shal be done throughout the whole vniuersal Church militant, and all the members of the same for euer. And furthermore, our said holy Father hath granted to all Christian people, being truly penitent and confessed, or hauing purposed to bee confessed, at such times as the Law hath determined, and there deuoutly doe visit the Chappell of our Lady in Goston, and also doe visit three times seuen Altars there assigned in the Parish Church at the Feasts of the glorious Assumption, Natiuity, and all other feasts of the same our blessed Lady, or within eight dayes following after euery of the same Feasts, or any day of the said Vtas, putting-to their helping hands to the maintenance of the charges of the same gyld, shall haue and enioy all and singular Indulgences and Remissions of their sinnes, as if they had personally visited the Church of the holy Apostles *Peter* and *Paul* at Rome, and other the 7 principal Churches there in the year of Iubile and Grace, and also shal haue al the same Indulgences and Remissions of their sinnes as they should haue if they had personally visited the

Church of S. *Iames* in *Compoſtell* in *Spaine*, and had done or cauſed to bee done there any other thing for the obtaining of the Indulgences of the ſaid yeere of Iubile at *Rome* and *Compoſtell*.

Alſo our holy Father hath declared and decreed, that theſe ſaid Remiſſions, Faculties, Indulgences, and Diſpenſations, ſhall neuer be reuoked, ſuſpended, nor denulled, but euer to ſtand in full ſtrength and vertue, from henceforth, notwithſtanding the yeare of Iubile at *Rome*, or any other manner of cauſe whatſoeuer ſhall happen in time to come.

And euery man or woman may bee made a brother and ſiſter of *Goſton* gyld, and enioy all Remiſſions, Priuiledges, Liberties, &c. if they will pay euery one of them at their entring ſixe ſhillings eight pence, and euery yeare after, during his or her life, eight pence, or elſe thirteene ſhillings foure pence for the whole, for euery ſingular perſon, towards the maintaining & ſuſtentation of Prieſts, Clerkes, and poore bead-men, which daily be found with the charges of the ſaid gyld.

Pope *Clement* the 5 granted to ſo many as giue ought to the ſuſtentation of the order of S. Trinitie of *Houndſlow*, his bleſſing for euer, and twelue yeares, a hundred and threeſcore dayes of pardon, with relaxations of the third part of their penance, and of the paines due for their ſinnes.

Pope

Pope *Alexander* the 4, to all the brethren and ſiſterne of the aforeſaid order, that giueth ſome good portion of their goods yeerly to the brethren or Meſſengers of the ſaid order, or in their Will and Teſtament do giue and bequeath ſome honeſt portion of ſubſtance for the reliefe of the ſaid brethren, hath licenſed & granted, to chooſe vnto them any apt and meet Prieſt to bee their Confeſſor or ghoſtly Father, & to abſolue them from all their ſinnes, *toties, quoties*, and alſo to be buried in Chriſtian buriall, of whatſoeuer death he deceaſed, if he were not excommunicated by name.

I aduiſe them to take M. *Medcalfe* for the men, M. *Leake* for Gentlewomen.

Pope *Innocent* the third diſpenſeth with the brethren and ſiſterne of the aforeſaid Order concerning all vowes of abſtinence, and of pilgrimage going, except onely the vow of pilgrimage vnto *Peter* and *Paul* at Rome, and Saint *Iames* at Compoſtell, ſo that it ſhall be lawfull for them to change thoſe vowes of abſtinence and pilgrimage, vnto other workes of mercy and charity; and this hath hee done of his ſpeciall grace and meere motion to al them that giue ſomewhat to the ſaid Order of Saint Trinitie.

Pope

Pope *Gregory* the ninth hath granted to all brethren and ſiſterne of the aforeſaid order, and to all their parents and friends, whether they be aliue or dead, all thoſe Indulgences and Pardons (which are innumerable, and may iuſtly be compared with the Starres of the sky, and the ſands of the Sea) that they haue, which goe on pilgrimage either vnto Rome, or vnto the holy Land.

Pardons innumerable, and good cheape.

Pope *Pius* the 2 hath granted and giuen to the aforeſaid brethren and ſiſterne, once in their life plenary remiſsion, and full forgiueneſſe of all their ſinnes, yea, and that in all ſuch caſes as are reſerued to the Apoſtolique Sea.

Pope *Innocent* the eight hath confirmed all the aforeſaid priuiledges, indulgences, pardons, &c. and of his ſpeciall grace hath doubled them all for the ſaluation of the brethren and ſiſterne of the Order of S. Trinity.

Very graciouſly and innocently conſidered.

Pope *Iohn* the 23 granted to ſo many as bee brothers and ſiſters, and benefactors of the Friers Hermites of Saint *Auguſtine*, that they ſhall bee partakers of all the prayers, ſacrifices, preachings, contemplations, faſtings, watchings, pilgrimages, vowes, obedience, chaſtity, pouerty, patience, mercy, almes, and of all other ſpirituall labours, trauels, paines, exerciſes, &c. that bee done either of the Friers of the aforeſaid order, or of any other deuout and religious people throughout the world, with Remiſsion and forgiueneſſe

Pardon of the Auguſtine Fryers.

giueneſſe of all their ſinnes, *à pœna & culpa, toties, quoties.*

The like pardon was granted of diuers Popes to the Fraternity of Burton Lazare, with diſpenſation of vowes, and relaxation of ſome part of penance, with plenary remiſſion of all their ſins.

To them that gaue any thing to the Hoſpitall of Saint *Mary* of Runciuall nigh vnto Charing-croſſe without the wals of London, Pope *Clement* the 4 granted that they ſhould be partakers of all the Maſſes, Prayers, Faſtings, Watchings, Pilgrimage-goings vnto the holy Land conſecrate with the blood of Chriſt, or vnto the City of Rome, priuiledged with the authority of the bleſſed Martyrs and Apoſtles *Peter* and *Paul.* And if they be Prieſts or Religious perſons, either men or women, and haue failed to ſay their diuine Seruice, either through negligence or default of bookes, or ſickneſſe of body; the aforeſaid holy Father doth mercifully abſolue them from al ſuch offences, and releaſe them from the paine and puniſhment due vnto ſuch offendors.

The clemency of Pope *Clement* to ſuch as are bountifull to S. *Mary* of Runciuall.

Pope *Clement* the 6, of his ſpeciall grace hath giuen and granted to all them that giue ſome part of their ſubſtance, being confeſſed and contrite, releaſe of the third part enioyned them by their ghoſtly father, and three yeares of pardon, with an hundred daies more of pardon, with free buriall in places although interdict, and of whatſoeuer kind of death they chance to die, with 2000 Lents, and 85 dayes of pardon, &c.

Money is the Merchant in all the Popes affaires.

Pope *Alexander* the third hath granted to all them that giue ought to the maintenance of the Collegiate Church of Saint *Iohn* of Beuerley an hundred dayes of pardon, and relaxation from the seuenth part of their penance.

Pope *Innocent* the fourth hath granted to all the brethren of the same Fraternity, pardon of all sinnes forgotten, and of all vowes broken, except the vow vnto the Holy land, and at their latter end remission from all their sinnes, *à pœna & culpa*: so that to euery brother and sister of that fraternity, being confessed and absolued, their Confessor may say on this manner:

Iohn or Ioan, as free I make thee,
As heart may thinke, or eye may see.

Of this pardon it is also thus written:

Omnibus in annis qui turbant jura Ioannis:
Ter execrantur, damnati jure probantur.

The pardon granted to the Fraternitie of S. *Cornelis* at Westminster for such as giue any thing vnto it, commeth in the year to two thousand, seuen hundred and threescore dayes for euer to endure.

To the Fraternity of the Sepulchre of our L. Iesus Christ, haue been granted by diuers Popes of Rome, especially Pope *Vrban* the 4, as large Indulgences as any of the former: pardons for 20, 30, and 40 thousand yeares, with odde daies.

A DISCOVRSE OF ENGLISH NVNNES of late transported within these two or three yeares.

IT is obserued, that cunning *Fowlers* when they haue caught one bird in their net, will make vse of that for a stale to tole on others. And so it is with our *Priests* & *Iesuits* who entice the daughters of diuers of our Gentry here in *England* to the Nunneries beyond the Seas: They not onely transport them thither, as it were with a *Writ* called *Corpus cum causa, (them with and for their money)* but also make vse of those that are in the Cage already, that they may seeme to sing out the praises of the place where they are. And to this end the *Mother Abbesse*

by the direction of an inſpecting ſpirituall father maketh them write ouer letters, or rather inditeth letters in their name to the exceeding magnifying of the ſtate wherein they liue, that other young Birds of that brood, remaining in *England*, may be drawn to flie to the ſame forain neſts.

I haue ſeene of late diuers letters written from diuers *Nunnified Gentlewomen* to ſome of their kindred here in this Kingdome: The ſubiect of which Letters, though from diuers hands, wholly concerned, firſt the extolling of thoſe places wherein they were ſetled; ſecondly, the earneſt requiring and demanding of great ſummes of money to be ſent ouer at appointed times.

For the former, I enuy them not that mopiſh, mõkiſh, fooliſh paradice into which their ghoſtly fathers haue brought them, but am content they ſhall ſolace themſelues with the ioy and delight of their Angelicall life.

The ſummes of money which paſſe out of our Kingdome to the Nunneries.

But as concerning the other, I wiſh it were duly conſidered of, what infinit ſummes of money paſſe out of our kingdome yearly, to vnderline thoſe ſaid Nunneries. I haue beene credibly informed, and ſome of the Prieſts (namely, *Father Flond* Ieſuit, their prime *Procurator*, and others) haue boaſted in my hearing, that the annuall penſions giuen by our popiſh Voluntaries to ſuch vſes, amount to the full value of foure thouſand poũds, beſides the rich portions which many of our Engliſh women carry ouer with them, and muſt ſacrifice and lay downe to the *Lady Abbeſſe* her ſhrine, before they be accepted

of

of or admitted into their religious Cell, *vnde (vt ab Inferno) nulla eſt redemptio.*

The chiefe places of receipt for our Engliſh women, are *Bruxels, Grieuling*, and *Lisbon*. The ſeuerall *Couents* of *Nunnes* there are of *S. Clares* order, *S. Bridgets* or *S. Brides* order, *S. Katherines* order of *Sene, Iuſtinians* order, *Mary Magdalens* order, and *Auguſtines* order.

The places to which our Engliſh women are ſent. The ſeuerall Orders of Nunnes.

Thoſe that haue but a little or no portion, are packt by their Maſters to *Grieuling* to the poore bare-footed *Clares*. *Mary Wiltſhire*, the daughter of a poore Taylor, whom I ſpake of in my other Booke, being but a ſeruant and a poore wench, ſhe ſhould haue beene ſeated in this lower form, being of the courſer thred.

Thoſe of a moderate portion trudge away to *Lisbon*, where the whole Nunnery is allowed daily 5 crownes and their bread, with ſome other almes vpon occaſion beſtowed vpon them, as when they ſhew the head of S. *Vrſula*, the bones of S. *Bridget* and her daughter, ſundry reliques of S. *Auguſtine*, the milke of our Lady, the blood of *Hales*, with diuers ſuch trinkets and conceits.

But thoſe that haue a good round ſumme for their dowry (as 1000 or 2000 pounds, which ſome good cuſtomers cary hence) ſuch are ſtamped for Bruxels, where the hungry Ieſuits (who ſometimes meet with as good booties as the Merchants of Argier) diſpoſſeſſe thē of all worldly cares and vanities, and like ſubtile Alchimiſts refine them out of their ſiluer and golden droſſe into a more ſublime eſtate and condition.

I haue ſeene within theſe few dayes Letters that came from *M.C. E.C.* and *A.I.* Nunnes at *Bruxels* to ſome of their kindred in *England*. One of them writes for fiue hundred pounds: That the Abbeſſe had done a great fauour in taking ſo little: That the Nunnery is poore, and that the Abbeſſe cannot forbeare the money any longer.

Pope *Innocent* the fourth appointed a company of inlarged, vncloiſtred, vbiquitary Votiſts of ſeuerall ſodalities: A great many of which we haue latent in our kingdome; and of whom the Prieſts and Ieſuits make great vſe. For theſe are the ſcraping Mendicants, who bring good ſtore of prouender to the *Ignatian* cratch. Their labor is to beg what they can get for their holy fathers or maſters, and to doe them all kinds of ſeruice, as to ſtarch their linnen, ſweepe their chambers, make their beds, waſt their Church ſtuffe, &c of which ranke are Miſtris *Baily* in Grayes Inne Lane, *Clarentia* the Maid, Miſtris *Halſal* in Bloomesbury, Miſtris *Venetia*, Miſtris *Philpot*, Miſtris *Fowler*, Miſtris *Floud* in Holborne, *Black Beſſe*, and others.

As for the beginning of *Nunnes*. When *Pope Iohn* the firſt was made Biſhop of *Rome*, Monke *Bennet*, *aliàs Benedict*, after that hee had placed himſelfe and his Monkiſh brethren in a certaine noble & famous Cloyſter, built vpon the Mount *Caſinus*, raiſed vp alſo an Order of Nunnes, and made his ſiſter *Scholaſtica* Abbeſſe ouer them.

Their Apparell is commonly a blacke, ſometimes

times a gray coat, cloake, coule, and vaile. They may not reade the holy Scripture without conſent or permiſſion of their ſuperior. Their orders are all wrapped full of ſuperſtition and hypocriſie, ſeeking their ſaluation, not in Chriſt through *faith*, but in mens inuentions by fooliſh and popiſh workes.



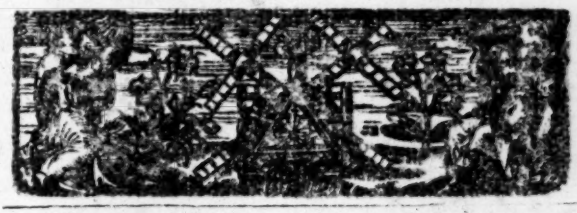
A Catalogue of the Names of ſuch young Women as to this Authors knowledge haue beene within two or three yeares laſt paſt tranſported to the Nunneries beyond the ſeas.

Mrs. *Anne Manſeild.*
Miſtris *Anderton.*
Mrs *Parker.*
Mrs *Anne Gray.*
Mrs. *Talbot.*
Mrs. *Linſel.*
Mrs. *Sydnam.*
Mrs. *Percye.*
Mrs. *Gerard.*
Mrs. *Floud.*
Mrs. *Aſhton:*
Mrs. *Greffin.*
Mrs. *Halſal.*
Mrs *Blimſtone.*
Iane Roe.
Mrs. *Eueleigh.*
Mrs *Worthington.*
Elizabeth Luſher.
Bridget Lee, a kitching maid, ſometime dwelling at the vpper end of Holborne.
Mrs. *Molineux.*

Mrs. *Ingam*
Mrs. *Webbe.*
Dorothy stamp.
Mrs. *Ireland.*
Mrs. *Blackstones.*
Elizabeth Powell of Holborne.
Mrs. *Ruckwood.*
Mrs. *Lathom.*
Mrs. *Fortescue.*
Mrs. *Winchcombe.*
Mrs. *Townely.*
Mrs. *Townely.*
Mary Turner.

Mary Smith.
Mrs. *Iones.*
Mrs. *Bishop.*
Mrs. *Owen.*
Mrs *Clifton.*
sara Brewer.
Grace Wire.
Mrs. *Atkins.*
Mrs. *Drury.*
Mrs. *Stanley.*
Mrs. *Sanders.*
Mrs. *Conniers.*
Mrs. *Abbington.*

Factors



Factors employed for the conueying ouer of the ſaid Women to the Nunneries.

MAſter *Hughes* of London, a man very actiue in performing the ſaid buſineſſe.

Maſter *Palmer.*

Spaniſh Iohn, cõmonly called *The Deuils factor*: or *Forty pound Iohn*, which name was giuen him for coſening two gentlewomẽ of 40 pounds, whom he vndertook to tranſport.

Iohn Smith.

A kinſman of Maſter *Fiſher* the Ieſuit.

Vdal of Gun-powder Alley.

Iohn Barbar.

Iames Hart.

Vincent.

Captaine *Dak.*

Sherborne.

Langton, a Lancaſhire man.

Maſter *Peeters.*

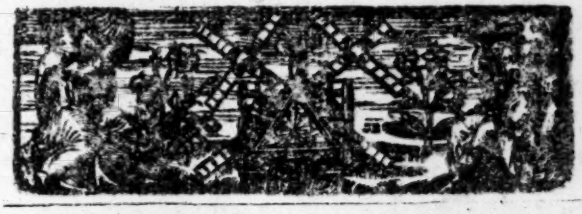
Stubbes.

Louet, a brother to the popiſh Goldſmiths.

FINIS.

Mrs. *Ingam*
Mrs. *Webbe.*
Dorothy stamp.
Mrs. *Ireland.*
Mrs. *Blackstones.*
Elizabeth Powell of Holborne.
Mrs. *Ruckwood.*
Mrs. *Lathom.*
Mrs. *Fortescue.*
Mrs. *Winchcombe.*
Mrs. *Townely.*
Mrs. *Townely.*
Mary Turner.
Mary Smith.
Mrs. *Iones.*
Mrs. *Bishop.*
Mrs. *Owen.*
Mrs *Clifton.*
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MAſter *Hughes* of London, a man very actiue in performing the ſaid buſineſſe.

Maſter *Palmer.*

Spaniſh Iohn, cõmonly called *The Deuils factor*: or *Forty pound Iohn*, which name was giuen him for coſening two gentlewomẽ of 40 pounds, whom he vndertook to tranſport.

Iohn Smith.

A kinſman of Maſter *Fiſher* the Ieſuit.

Vdal of Gun-powder Alley.

Iohn Barbar.

Iames Hart.

Vincent.

Captaine *Dak.*

Sherborne.

Langton, a Lancaſhire man.

Maſter *Peeters.*

Stubbes.

Lonet, a brother to the popiſh Goldſmiths.

FINIS.